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Study of the Ethical Values of College Students

by

Victor Mercader

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Education
Department of Educational Leadership and Policy Studies
College of Education
University of South Florida

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Date of Approval:
March 21, 2006

Keywords: Ethics, education, college students, values, character education, moral, philosophy, educational leadership, higher education, teaching, family, society, religion, multidisciplinary studies, self-improvement, and inner development.

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DEDICATION

To my parents, Carmen and José, who from another dimension where they are beyond this material world, have not desisted in their silent but effective advice to guide me with the inspiration and perseverance required to overcome any temporal obstacles in search of my goals rooted in an educational and ethical improvement.

To my wife Elizabeth for supporting and comprehending me in the scholar journey during the good and the not so good times, in order to fulfill the long and patient proof that a doctorate implies. Thanks for always being close to me tolerating my changeable mood and allowing me to be myself with my dreams, trials, and achievements.

To my daughter and son, Oriana and Victor, who during the change of country, language, friends, schooling, and life style have been observers, learners, and helpers as well as part of this transition, from the birth of a decision of initiating a wish to the culmination of this doctoral dissertation.

To Dr. Heller, who during this whole process trusted my ideals, hopes, and I as a person, and restlessly helped me achieve this study experience with knowledge, patience, and humility.

To LIFE! For giving me the opportunity to recognize and frequently bond with the universal energy finding a variety of connectiveness in the search of flow and synchronicity towards the ultimate goal of HAPPINESS!

ACKNOWLEDGEMENTS

To Dr. Heller, who has shared my ideals and trials, keeping alive the faith, and enthusiasm I was in need of at certain moments during this process. His dedication for discussing the different themes involved, the constant reading and editing, his trust, and the gentle manner to push me ahead are hard to describe and went beyond compare to any of the expectations, making possible the culmination of this dissertation. Thanks!

To Dr. Jeffrey Kromrey, who always insisted in quality, results, and extreme precision in all data obtained, sharing at times moments of tension while the refined product was in the process of continuous improvement; as well as making me create a strong structure and use of the rationale. Thanks!

To Dr. Karolyn Snyder, who introduced me in the scholar journey and motivated me to continue along the way with the ups and downs that life offers to everyone. Since the starting of the first courses of the doctoral program, she had deeply carved in me and in many other students a global mind with multidisciplinary, interactive, and multicultural perspectives, strengthening my faith on the achievement of the endless educational learning. Thanks!

To Dr. Robert Anderson, who has always been a role model as a scholar and gave me the human value and confidence to perform in my searching making emphasis in quality, correctness, and a balanced mind. His clever and accurate comments and his sense of humor encouraged me when indecisions wanted to emerge, consolidating my path throughout the final stage of this study. Thanks!

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Study of Ethical Values of College Students

Victor Mercader

ABSTRACT

This study focuses on five main purposes, all of them interrelated and each focused on ethical values, virtues, or character values. The five purposes are: a) Investigate college students' perceptions of ethical values, including their importance, application, usefulness, origin, benefits, need for education, and courses proposed to be included in the curricula; b) Review literature in areas related to ethical values, virtues or character values of college students; c) Develop and pilot an instrument to assess the ethical values of college students; d) Improve and use the developed instrument to describe the status of college students' ethical values; and e) Present conclusions and recommendations from the analysis of the data results.

The primary research question was, "What are the ethical values that college students have?" Nine secondary research questions were also studied.

This study reviews a summary of 28 lists of values or character strengths proposed by various authors and philosophers across time, as well as the opinions by others who are not a part of any given list. The study will provide an analysis and selection by the author of 28 values identified from the 28 lists.

Finally, an instrument which includes a list of 28 values, to assess the above areas of research was developed. This instrument will be available for other researchers to utilize or to conduct additional research as a consequence of this study's findings.

CHAPTER ONE

INTRODUCTION

Those who consider others' improvement and development, frequently ask themselves why things do not always work out in a way that is good and fair for most of the people. Educators should ask themselves this question and research possible answers (DeRoche & Williams, 2001; Peterson & Seligman, 2004). Based upon the research available it is possible to say that ethical values have not been effectively taught and applied to education. Proof that this has not occurred is evident in the injustice, wars, crime, drugs, corruption, illegal businesses, an absence of fairness and trust, as well as the lack of peace that still persists worldwide (Gadner, 1990). Educational systems at all levels need to dedicate greater effort to find solutions for the preceding problems if they are to be effective (Rodriguez, 1996). Ethical values are roots that support the endless improvement of humankind enhancing reason, which distinguishes us from animals (Holmes, 2003). It seems, as Lockwood (1997) indicates, that there is not enough time for this extremely significant matter while educational systems focus upon more immediate concerns related to the ever increasing accountability requirements solicited by the state and federal government.

“For much of the last decade, the focus on values has been primarily on the microethics that guide individual behavior, the private virtues that build character. I want to argue that the recent turn to ethics in our public schools, in American higher education, and in public life must now include the macroethics of large systems and institutions, the public values that build community” (Joseph, 2002, p. 6)

Philosophers throughout history have repeatedly provided an answer. Their message is very simple and may be summarized as “the lack of application of ethical values”. Many centuries ago, people such as King Salomon, Confucius, Mencius, Lao Tse, Aristotle, Socrates, Plato, Jesus, and Buddha were able to find an essential sense of life just looking out for others more than for themselves, and arising and awakening virtues, love, peace, human comprehension, and care. Since the very beginning of civilization ethical behavior has been a priority for numerous philosophers, educators, and thinkers, who taught and shared their ideas and experiences with disciples, societies, politicians, and other people (Honderich, 1995; Peterson & Seligman, 2004). History shows the paths and relevance of ethics’ influence. Since 2000 B.C., Indian thought from the Far East has been related to ethical values and virtues. While the latter varied from Western thought, nonetheless, a constant but characteristic root has remained. This constant finds it is possible to achieve spiritual perfection in this life by cultivating virtue. Confucius, as early as 500 B.C., dedicated his whole life to teaching the moral and ethical codes of the Far East in a simple, exemplary, and profound manner, exalting and dignifying the virtues, which still remain alive and applicable today (Holmes, 2003). Jesus Christ, 2000 years ago, was the most prolific Western protagonist and demonstrator of consummate and sublime virtue for Christians and Catholics. Consequently, Richey (2000) suggests that meaningful essential comparisons related to the relevance and transcendence of ethical values historically join together in thought and practice through centuries, and across different cultures.

It is possible to affirm through the observation and analysis of many writings, according to Peterson and Seligman (2004), that most of the thoughts and tendencies

related to virtues are derived from ancient people. Times may change the way to focus and to announce ethics and virtues, but the essence remains the same, because the essence of life and human beings are ethical values or virtues (Carr & Steutel, 1999). The main point is to accept ethical values benefits in all aspects of life (material, mental, and spiritual); and then, to be aware of these advantages and to start applying and developing them in our daily activities in order to find more quality in life, success, harmony and joy. What is very interesting is that quality life, harmony, and joy are related with ethical values, which makes it possible and easier to learn, to understand, to be more enthusiastic, to accomplish, and to succeed. Thoughts and actions awake virtues such as achievement, help, care, service, contentment, humbleness, tolerance, honesty, respect, responsibility, thankfulness, kindness, friendliness, unselfishness, generosity, and fairness. All on the path to a continuous search for integrity and improvement. These are simply ethical values, character values or virtues, available for everyone and free!

It is worth remembering that many leaders, albeit with differing sources of power and dominant status positions, have college backgrounds and degrees in different disciplines. Thus, Homann (1996) predicted that students of today would be leaders of the future. This belief is even more accurate when referring to college students. The student's ethical values may have a relevant influence in their decisions and actions of life. People are bound to change their pattern of life when they discover that ethical beliefs and behavior may substantially help them contribute to an improved society (DeRoche & Williams, 2001). In 1972, Danto emphasized that changes of heart may come through changes of mind, and vice-versa. Education is requiring a more ethical endeavor with enthusiasm and integrity which will contribute as a key component for a

more satisfying life; then, people through education at all levels will be able to create the conditions that promote authentic and general ethical behavior (Bell, 2002; McGrath, 1994). The goal of both individuals and society via education is to free the individual's ethical self and thereby become the author of one's own actions and not the mere conduit of others' desires and plans (Breedon, 2001; Chrismer, 1998). Ethics are fed by ethical values. Every significant profession and every institution that thinks anything of itself has its "something ethics" to proclaim whether it is environmental ethics, media ethics, research ethics, corporate ethics or character education (Ginsburg, S., Regehr, G., & Lingard, L., 2003; McGrath, 1994; Vokey, 1997). Knowing what ethical values guide college students' decisions and actions is knowledge that educators and society should possess.

Purpose of the Study

This study contained four main purposes; all of them interrelated and each focused on ethical values, virtues, or character values.

The four purposes were to accomplish the following:

1. Investigate college students' perceptions of ethical values, including their importance, application, usefulness, origin, and benefits.
2. Review literature in areas related to ethical values, virtues or character values of college students.
3. Develop and pilot an instrument to assess the ethical values of college students.

4. Use the developed instrument to describe the status of college students' ethical values.

Justification for the Study

A synthesis achieved after a careful literature review identified and created a firm base of 12 emerging needs that focused and ratified the purpose of this research. These needs continuously emerge and must be fulfilled and satisfied in order for one to improve individually and as a member of society. These needs confirm and should answer the numerous doubts presented by various inquiries and research, which awake initiatives to find new sources for change and a better and balanced life.

Twelve priority needs were researched and tested, which described the strength or weakness of ethical values' influence upon college students.

1. There is little research or knowledge about the ethical values (EVs) of college students.
2. A wide range of interpretations for defining EVs exists.
3. There are terms which are usually confused such as ethical values, ethics, moral values, religious values, virtues, and character education values.
4. It is difficult for people in general and students, teachers, and professors to explain the meaning and application of EVs.
5. Teachers, instructors, and professors do not usually assume responsibility for clarifying explanations and interpretations, or hold discussions about EVs during their preparation programs or teachings.

6. There are very few studies of EVs related to those which college students have and apply when they enroll, during their study, or upon graduation.
7. There are numerous studies related to codes of ethics for every institution or organization as well as rules for most professions, but they almost never identify consequences or delineate the reasons and benefits of EVs.
8. There are some relevant curricula related to EVs, virtues, and character education in elementary school, but less in middle school, and almost none in high school or college.
9. EVs of college students and people in general are assumed to be fostered through their families, church, associations, and friends.
10. Many individuals talk about EVs and mention their relevance, but when asked to explain EVs, very few of these same individuals can do it.
11. There appears to be a big gap between elementary and college education concerning the consolidation, application, and benefits of EVs, which is unfortunate because this is the age of adolescence and the time when students and young people often make decisions that direct and/or change their course of life.
12. People who have not been educated regarding the meaning of EVs, application, and transcendence of them, will not have the critical, logical, sensible, and analytical bases to behave and make life decisions in their occupational or professional positions and family.

The literature review undertaken in this study intended to clarify most of these needs and corroborate why ethical responses are required for different situations across one's lifetime.

The analysis of the results regarding EVs led the researcher to generate and confirm a variety of conclusions. It was expected also to direct the research to the justification of the need and awareness of ethical values and their application and benefits in career, life, and work activities. If these objectives were attained, a justification and validation of the need for teaching and learning ethical values in public and private schools as well as colleges and universities would be attained.

This project was congruent with societal concern related to the lack of knowledge or application of ethical values. Modern history has shown how different trends have avoided this core theme, such as hedonism of the 1960s, the narcissism of the 1970s, the materialism of the 1980s, and the apathy of the 1990s (Peterson & Seligman, 2004). Society can not find balanced effectiveness and satisfaction and thus, seems to be incapable of assuring fairness and equity worldwide.

Research Questions

Due to the continuous intervention of the need for ethical values application in the different spheres of action and development of humanity and college students, who will be leaders in their professions and probably in society, it was critical that the values that make the scaffolding for building college students' future and success were known. However, there was a lack of research focused on what ethical values college students

have. Further, there was a lack of research related to what ethical values students hold when they enroll to the university and when they leave it.

The primary question to be answered by this study was:

What are the ethical values that college students have?

Other secondary questions were:

1. *What ethical values do college students consider most important?*
2. *What ethical values do college students think others hold as the most important?*
3. *What ethical values do college students apply most in their life?*
4. *Do college students consider ethical values useful for people in work, family, society, and education?*
5. *What do college students feel are the main benefits of applying ethical values to individuals, families, education, and society?*
6. *Where do college students acquire and develop their ethical values?*
7. *Are college students interested in themes related to ethical values?*
8. *What ethical values do college students consider are the most important to apply in education?*
9. *Do college students consider that ethical values are important to be included in curricula? If so, do college students think that educational institutions should offer courses on ethical values?*

Research Design and Population

In order to answer the primary and secondary questions of the research, an instrument was developed utilizing a strategy combining a literature review with data acquired from the conduct of a pilot study and this study.

The literature review included knowledge from ancient times to the present validating the fact that ethics, virtues, and morals have been the source of wisdom across generations. Knowledge rooted in ethical values has been left as a heritage for past and future populations by many different thinkers, philosophers, writers, and religious people. Yet, in spite of this heritage, humanity continues to not fully apply ethical values to life and work albeit individuals continue to espouse its importance.

This study summarized and validated the importance of ethical values from many authors as result of a review of the literature as a first stage. A set of 28 lists of ethical values elaborated and selected by experts utilizing criteria they established was analyzed and summarized, thereby providing a foundation for the creation of an instrument and a resource for further reference.

In order to acquire ample knowledge about the subject and give validity to the study other empirical research was reviewed comparing it with the proposed study. The relationship between ethical values, education, and college students exists and is reasonably obvious. Considerable research has been conducted studying the two components of education and ethical values, morals, virtues, character strengths or traits; unfortunately, little research has been conducted with college students and almost none identifying the ethical values of college students. This discrepancy formed the basis for this research.

Investigating the ethical values of college students required the creation of a survey /questionnaire type instrument in order to both answer the research questions and to assess the ethical values of college students. The instrument ultimately developed by the author consisted of 28 ethical values. A definition for each ethical value was selected as a strategy for understanding its meaning. The instrument was initially developed and tested as part of a pilot study with a sample of 196 college students from the University of South Florida.

Both the pilot study as well as this study focused upon the importance and application of ethical values of college students. Likewise, the study focused on the usefulness and benefits of ethical values as well as their origin and necessity for application in education. An additional focus referred to what courses related to ethical values college students would suggest being a part of a college/university curricula.

The pilot study, in tandem with the literature review, provided the validity required for the instrument selected for this study. Some changes on the pilot study questionnaire which are explained in chapter Three were incorporated into the instrument selected for this study.

The population sample for this study was 207 undergraduate college students enrolled of the University of South Florida. The students were representative of the university at large and not any one specific college.

The responses obtained in this survey were analyzed and the data obtained were compared with that from the pilot study. Conclusions and recommendations emanated from the data and findings of the study.

Definition of Terms

Ethics, as well as morals, are terms that have been very widely discussed from ancient times to the present. These terms have been defined in this section of this chapter and identified and analyzed in the second and third chapters.

It was essential for this research to establish an ethical values definition in order to avoid semantic misinterpretations and void or useless arguments. The definition assumed by the researcher was the product of a thorough review and analysis of the literature. The author, after analyzing the various interpretations, concluded that the terms “ethical values”, “virtues” and “character education values or strengths” may be considered closely related for the purposes of this research.

“Moral virtues” and “moral character” were possible to add, but only when they were not involving religious intentions or the latter’s rules and laws. Consequently, religious definitions were not included within this research. The exclusion of religion did not mean it was non related or coincidental with ethical values. Rather, the main intention was to study and analyze ethical values from an external, universal, and neutral perspective, devoid of the constraints a religious-oriented context might precipitate. All of these terms were continuously confused, mixed, and used arbitrarily and indistinctly by different authors. An exemplar of this is the book written by expert scholars which comprises 800 pages explaining the classification and distinction of character strengths and virtues (Peterson and Seligman, 2004).

It is also highly important to recognize the various definitions presented in specialized dictionaries. As the preceding demonstrates, definitions are always a subject

for continuous discussion due to the different criteria and arguments from very different points of view or subjective perspectives.

It is interesting to note that “ethical values” are not well defined in the literature review. Nevertheless, it is obvious that they are the values included and to be applied by ethics. The intention of the author is to offer a clear understanding of ethical values in order to make them applicable to college students. These definitions of terms were consistent with the meaning of those defined in the literature and form a clear basis for this research. The wide variety of definitions and interpretations of the terms considered in this study were treated through the literature review in chapters Two and Three, both individually and together, due to their interdependence and the differing combinations that different authors have postulated.

After a thorough analysis of the multiple definitions and concepts generated by the literature the following definitions were adopted for this study:

Ethics: “The study of morals. The branch of philosophy that analyzes moral concepts (such as goodness and moral truths) and moral precepts (such as that of reciprocity)” (Bunge, 1999, p. 83).

What this definition affirms is the “Good” in order to be moral, which supports the content of “wellbeing” that is part of the author’s belief.

Value: “Something as a principle or ideal intrinsically valuable or desirable, human rather than material” (Webster’s Ninth New Collegiate Dictionary, 1989, p. 1303).

Ethical values are also closely related to “Morality” and to the term “Virtue”, which are defined as follows.

Morality: “In ethics morality can be defined as a shared set of nonmaterial values, such as fairness, truth, and compassion, the pursuit of which constitutes one aim of community life (Hutchinson, 1994, p. 359).

Virtues: Disposition to do good to self or others. Examples: compassion, curiosity, fairness, fortitude, goodwill, honesty, industriousness, ingenuity, intelligence, judgment, justice, love of truth, loyalty, moderation, prudence, rationality, rectitude, reliability, sincerity, solidarity, and tolerance. Intellectual virtues are those conducive to acquiring knowledge. Moral virtues are those conducive to helping others. Civic virtues are those conducive to improving the social order. All virtues are both intrinsically and instrumentally valuable; the manifestation of them is a part of becoming a decent person and helping others. Some virtues, such as uprightness, are personal; others, such as solidarity, are social; still others, such as justice, are both personal and social (Bunge, 2003, p. 309).

It is worthwhile to reinforce the definition assumed with the concept of another main category that is *moral* virtue and moral virtues which are thought to be significant in leading a good life. Virtue and the virtues, as well as vice and the vices, are studied in the type of philosophical theory called *virtue theory*. When applied to ethics (instead, say, of being applied to epistemology), virtue theory is today called *character ethics* or *agent-based ethics*, or *virtue ethics*. This is the ethical side of virtue theory. Yet, it should be noted that the practical (and not merely ethical) scope of virtue theory also covers the study of epistemic or intellectual virtue (Iannone, 2001, p. 541).

These definitions of “virtues” affirm the intent of this study, which was seeking a better identification of college students’ ethical values or virtues and their consequent relationships in all inner and outer aspects of human growth.

Education: All of these important previous terms appeared intimately related with education and obviously with college students, even when they were not necessarily taken into account as a priority or focused in their practical learning and application. Within the innumerable definitions of education, a particularly simple but complete meaning was shown very close to the author’s focus on the concept of this study.

Education is “in broad terms, the life-long process of acquiring new knowledge and skills through both formal and informal exposure to information, ideas, and experiences” (Shafritz, Koeppe, & Saper, 1988, p. 164).

Character education: The last term mentioned in this chapter, which was closely related to this study and necessary to be defined is character education. Two definitions from two different authors seemed appropriate and related to the intent of this research.

- a) Character education is an intentional, systematic effort to identify and foster in students positive virtues such as caring, cooperation, respect, responsibility, honesty, integrity,--virtues fundamental to the development of good character (Kagan, 2001, p.52).
- b) Current character education advocates emphasize the development of “virtue,” “life skills,” “citizenship skills,” and so on (Lockwood, 1997, p. 5).

The preceding definitions were highly interrelated and frequently are confused or taken one for the other. They do undoubtedly impact education.

CHAPTER TWO

LITERATURE REVIEW

Introduction

Ethical values have been discussed across centuries including their influence upon education in many different ways as well as those values that people should apply. Wynne (1998) emphasized, “Many educators are re-discovering an historic truth, that good character and good learning complement each other” (p. 201). Especially now when there are many different codes of ethics that people follow in order to behave appropriately within organizations and society. Nevertheless, it is not a matter of law; it is a matter of wholeness and inner success where virtues have a very significant influence because virtues pertain to people and the lives they lead (Peterson & Seligman, 2004).

College students' ethical values have not been sufficiently considered and measured even when codes of ethics exist in most colleges and universities. Most people seemingly ignore these codes. Some efforts were made at the beginning of the 20th century to focus attention on the relevance of ethics and values due to the erosion of a variety of societal standards and an integrity problem. Nevertheless, at those times, the results of large-scale research done by Hartshorne and May (1927) found that schooling values did not change individuals' choice of behavior in real-life situations. These results satisfied the researcher's interest at that time and served to minimize the teaching of

character education in the public schools for many years (Lockwood, 1997). This tendency continues today and of course has been expanded to include higher education.

Interpretations about ethics, virtues, morals, ethical values, character values and strengths, and all kind of values differ widely and many are contradictory, which supports the need for knowing and clarifying these terms. Education and ethical values consequently have also had different definitions, interpretations, trends, and ways of application according to the perspectives of various groups and disciplines. It is just a matter of choosing different dictionaries specialized in different subjects like philosophy, civic knowledge, education, psychology, religion, morals, and many others. Therefore, the flexibility and usefulness of ethical values in education are also exposed to different interpretations and even manipulation. Character education emphasizes the knowledge and development of “virtue,” “life skills,” “citizenship skills,” “moral behavior,” etc. while the word “values” is frequently avoided. Educators might well be sensitive to the political discussions and controversies often associated with the term value, morals, and ethics (Lockwood, 1997).

It is noteworthy to observe that both education and ethical values help people to find the course towards wisdom and knowledge that incorporates material, mental, and spiritual development of humankind and peace. Ethical values and education are naturally linked by service and respect, which are fundamental keys for raising the moral quality of human decisions, behavior, and action (Bando, 1994; King Jr., 1992; Nair, 1996; Terkel, 1992). When Socrates posed the question, “What is a virtuous man?” he also went on to ask, “What is a virtuous society?” Of course, today we are more likely to ask “What is a virtuous man or woman, and is it possible to build a virtuous society?” (Joseph, 2002, p.

6). This author concludes that the answer to this question remains unanswered even today, which is a matter of importance to education due to its responsibility for improving society.

This review of the literature indicated, enhanced, and reaffirmed thoughts and criteria that impact college students and society as a consequence of their knowledge and application of ethical values. The application of ethical values implies a commitment as we meet life's day-to-day challenges and opportunities, which suggests an assumption of risks in honor of self and all others. This assumption is not only a political issue; it goes beyond the latter as an ethical imperative if society and nations expect to realize and enjoy a high quality of life (Bell, 2002; Kane, 1994; Kung, 1995).

Once the actual ethical values of college students are known, a review of the literature may provide answers to the questions of “how to apply” ethical values in education, “which ethical values are applied more”, and “how it has been interpreted and applied up to now”. This literature review presented trends for ethical values application in all domains of society and education as well as the main fields of research studied that may still require more attention. The different lists of ethical values created by different experts and authors in this study are presented in Tables 1 and 2 shown in Appendix B and C respectively. College students are exposed to all areas of society, jobs, and environments; this is a fact that Eisenberg (1999) emphasized should be a main role in their education. These opportunities make even more relevant the influence of their ethical foundations.

Ethical values, virtues, and character education values and strengths of college students formed the basis of this study. This group of values merges into an analogous

pair of terms known as ethics and morals. These last words, derived from the Greek and Roman words “ethos” and “mores”, are respectively signifying the customs, conventions, rules, standards, and distinctive characteristics of communal groups (Holmes, 2003).

“The best translation of *ethos* (spelled with a long "e") is probably moral character or simply character. Character is related to habit (*ethos* spelled with a short "e") but it is not the same. Both habits and character can be good or bad. Good character is acquired in two stages. The preliminary stage occurs during childhood when others direct us toward good feeling actions; however, authentic good character does not emerge until a person begins making his or her own decisions to seek what is good for its own sake. Repeated good decisions coalesce into enduring states that can be identified as character virtues, virtues such a justice, temperance, and so forth. Thus, deliberately chosen good actions create the virtuous states that form good character” (Devettere, 2002, p. 139)

The term virtue, closely related to ethics and morality, arises also as one of the qualities that people develop in order to achieve excellence. These may include natural, acquired, temperamental, religious, and character qualities among others. According to Holmes (2003), the ethic of virtue is related mainly to persons rather than to actions. The theory of ethics takes the notion of virtue as primary, rather than a view either of the good for the sake of which we act or the rules of action established for us to act (Blackburn, 1994).

Cuneo (1999) notes that the influence of Greek philosophy has been the fundamental foundation for beliefs and patterns of behavior of western culture. In ancient Greece, for Aristotle's ethics, to be virtuous was a practice of life, which if done well, nurtures the good life. Socrates (470-399 B.C.) affirmed that the purpose of our acquiring knowledge is to live better lives. He held that one who was not knowledgeable could not do the morally right thing. In Socrates' view, if men do evil, it is always through ignorance, which makes ethics a relevant goal of education (Danto, 1972; Elkind, 1997;

McBeath & Webb, 2002). Greek ethics is about happiness, not obligation or duty. It is about liberation, not law. It is grounded in experience, not moral theory. So, in 2002, Devettere noted that the motivation for being ethical comes from the deepest of human desires, the desire to make our lives go well in order to find happiness while we live. Plato (429-347 B.C.), for whom there is a parallel between virtues applied to the individual and to the ideal state or society, sees goodness at the heart of human activity. To live well is to live both happily and morally. This thought, “the Idea of the Good” was the foundation for his morality school, which emerged from the teachings of the Sophists (Holmes, 2003). Socrates, Plato, and Aristotle sustained a thesis of the unity of the virtues as a pivotal doctrine; which means that there is a high relationship between each virtue, so each virtue makes others emerge and are many times complementary (Honderich, 1995). Hindu philosophy considers virtue as the tool for improving the individual and society, as well as to manifest with the cosmos and reach the ultimate realization. Hindu thought precedes Plato by more than 1500 years. Thus, beliefs and the teachings of ethics and virtues have been an axis of heritage, behavior, and knowledge in different cultures for centuries.

This introduction to the literature review was intended to bridge the ancient philosophies to the modern ones reaffirming that the knowledge and need of ethical values have survived throughout history as a critical requirement for human improvement and a more balanced and peaceful world. In one way or another, a lack of the application of ethical values by many of the most powerful leaders around the world has prevented the ultimate attainment of a balanced and peaceful world.

Previous Research and Relationship With Empirical Studies

Little research has been conducted with college students as a target population and those studies that have been done were somewhat limited in their focus. Regardless, in one-way or another, they have provided a basis for comparison. Examples of the research alluded to are provided in the following paragraphs.

Homann (1996) in a dissertation entitled “*A multiple case study examining ethics teaching and learning models in baccalaureate nursing education programs*” supported this study by conducting an in-depth inquiry into nurse educators who teach the baccalaureate nursing curricula, perceptions of ethics. Three areas of ethics teaching in baccalaureate nursing education were explored: (a) how moral philosophy and ethics principles were integrated into curricula, (b) how teaching strategies were used in ethics teaching, and (c) how educational leadership impacted ethics teaching in baccalaureate nursing education.

Selection of cases for study in the teaching of ethics in baccalaureate nursing curricula was based on the following assumptions:

1. That there would be sufficient interest, confidence, and felt need among nursing programs regarding the teaching of ethics to warrant a base for successful interviews.
2. That the presence of an interviewer would not detract from the intrinsic quality of the nurse educators' comments.
3. That there would be identifiable themes in the teaching of moral philosophy and ethics principles.

4. That the use of effective leadership skills by the deans of colleges of nursing would enhance ethics teaching by faculty.
5. That faculty interviewed would be able to perceive a relationship between the leadership skills of the dean of the college of nursing and other leaders in the institution studied and the nurse educators' teaching of ethics (Homann, 1996).

The purpose of this research about nursing college faculty was considered comparable to this study related to ethical values of college students because:

1. An equally high level of interest, confidence, and felt need exists among college students regarding ethical values, their application, and teaching, thereby assuring the existence of a sufficient information base to support a response to both a questionnaire and an interview by an expert.
2. That the presence of the interviewer or researcher would not detract from the intrinsic quality of the ulterior comments or different points of view.
3. That there would be identifiable ethical values in the selection, prioritization, and in the thought about virtues and ethics learning, as well as ethical principles.
4. That the use of effective leadership skills could be enhanced by ethical values application as a part of the career studies and further professional work.
5. That experts and professors interviewed would be able to analyze and perceive a possible relationship between ethical value needs, college student's success, and leadership skills.

Rodriguez (1996) presented a very helpful dissertation "*A review of ethics and educational leadership, a philosophical statement*" that clearly supported the need for

this study. In fact, his research provided a solid base for the theoretical construct of this study. Rodriguez's research focused on whether education majors should be required to study ethics and moral standards as part of their educational curricula for better preparation. Secondly, he studied whether ethics has been historically taught as part of the U.S. educational system. Third, he sought to determine whether there is a need for character education in the learning process of students today. The study documented several cases of decadent behavior committed by prominent leaders, which justify why there is a need for teaching ethics.

Rodriguez (1996) analyzed the answers and recommendations given by prominent educators for resolving various behavioral and moral situations. One of the educators analyzed was Bennett (1992), who indicated the critical significance of including moral issues in curricula. Gadner (1990) emphasized the regeneration of ethics within the framework of values education. Dant (1993) insisted there was a need to bring back the classic ideals to education and to emphasize ethical role models. Kant (1960) believed that a good education had to have four elements: discipline, culture, discretion, and moral training. Kant also considered that the ultimate aim of education was the formation of character, which is intimately interrelated with moral knowing, moral feelings, and moral behavior. According to Lickona (1991), schools can not be ethical bystanders when society is in a persistent moral dilemma; schools and colleges can not stand back and allow ethical and moral factors to fester without any initiative and/or focused action. These outstanding educators agree that the topic of ethics in education is a critical need for students and society; yet, it remains in research, a philosophical, sociological, political, and psychological argument (Bennett, 1992; Gadner, 1990; Greene, 1978;

Lickona, 1991; Rodriguez, 1996). The way most people are knowledgeable of ethical values is through tenets such the Golden rule, the Ten Commandments, or any tenet chosen by their own criteria. All efforts undertaken in order to create a mutual collaboration and harmonious human wellbeing are worthwhile because they are mainly rooted in ethical behavior. Of course, no one is wise and ethical enough to solve every situation of life in a perfect manner; however, people who are better prepared and apply consciously ethical values in any activity of their life, work, opportunities, choices, and decisions will likely be more successful and satisfied with their life (Rodriguez, 1996). When people apply ethical values in their life and educate others based upon reasoning, good behavior, integrity, and ethical values application and usefulness, that learning will beget harmony, justice, and the dignifying of life (Spinoza, 2000).

In spite of the preceding, education systems and educators are mostly excluding ethics within their curricula. Infusing ethics into education curricula is extremely difficult and often is why most scholars avoid the effort. Resolving this situation will require educators and scholars to be better prepared and continuously trained as role models both inside and outside schools and colleges in order to demonstrate high quality, ethical behavior, and values to students (Greene, 1978).

Rodriguez concluded that people in general tend to feel shy when issues are controversial, as do many professors. Educational leaders and teachers consider these themes to be outside of their responsibility because of the concerns they could raise with other teachers, parents, and leaders of groups or communities even when these themes involve common sense issues. Bennett (1992) noted that it is the responsibility of parents, churches, and the educational system to teach ethical values that contribute to improve

progress and character in society and furthermore foster world peace and wellbeing. Everyone generally expects students to follow ethical patterns and as Bennett (1992) states, “There are values that all American citizens share and that we should want all American students to know and to make their own: honesty, fairness, self-discipline, fidelity to task, friends, and family, personal responsibility, love of country, and belief in the principles of liberty, equality, and the freedom to practice one’s faith” (p.58).

Year after year educators seem to send warning signals regarding their concern about the lack of ethical and moral behavior of their students and the need to introduce ethical standards into classrooms at all levels (Rodriguez, 1996). In 1990, Gadner proclaimed “examination of leadership would be incomplete without the attention to the decay and possible regeneration of the value framework” (p.14). Sometimes, it seems that educational authorities and leaders live in denial, intending the educational system to remain in a kind of “false illusion” and “artificial optimism” on one hand, and on the other in a continuous criticism without bringing feasible and effective solutions (Frankl, 1963). The main point here is that history continues in this new millennium with the same symptoms and yet, little urgency.

Rodriguez (1996) cited an article by Michael S. Dant dated October 27, 1993, and published in the *Arizona Republic*, which stated that students need heroes with real values, not recording contracts. The *Arizona Republic* refocuses what we want students to become, i.e., “adults who have a good values system and who use their latent potential”. He stated, “It is interesting that the four major universities in Arizona which prepare professional educators to be teachers in the state’s school districts do not have explicit

course work requirements in ethics and moral education in their curriculum. It is possible that professors teaching education courses do not see the need for such courses?" (p.79).

The same is true with the College of Education of the University of South Florida, site for this study and in so many other universities throughout the United States. There are philosophy classes in ethics; courses in ethics are included in mass and social communication, business, sciences, bioethics, and medicine but not education. This is indeed unfortunate when one is reminded by Bennett (1992) that Thomas Jefferson, so much an architect of American public education, believed and emphasized that education should aim at the improvement of both one's morals and faculties.

A research study involving college students and related to moral issues with parallels to this study was conducted by O'Flaherty and Gleeson (2004), who investigated the relationship between levels of moral judgment at the point of undergraduate college entry and certain variables: gender, type of secondary school attended, third level course, academic performance, and social class. A sample of 682 students representing six colleges within the university (Education; Business; Humanities; Engineering; Science and Informatics & Electronics) was selected for the study. The study found that Irish students' levels of moral judgment appeared to be lower than their United States (U.S.) counterparts and that student teachers demonstrated lower moral judgment scores than other college students. The study also found that the level of moral judgment is influenced by the course of study at the third level (which is related to academic performance) as well as social class. Gender did not produce significant differences in moral judgment.

The positive effect of higher and continued education on the development of moral judgment has been well documented by Cartwright & Good (1998); Rest & Narvaez (1994); Pascarella et al. (1991); and Rest (1986). The Ireland study utilizes Rest's Defining Issues Test 2 (DIT2), an objective measure based on the principles of Kohlberg's Moral Judgment Interview.

O'Flaherty and Gleeson sought to examine several areas. First, it was the relationship between relevant variables and levels of moral judgment. The researchers studied the breakdown of students' levels of moral judgment as measured by the DIT2 across a number of different academic disciplines. Pre-service education students' were investigated and their levels of moral judgment compared to that of their international counterparts and university peers. Differences between the levels of moral judgment of students in the U.S. and Ireland were analyzed.

The research clearly indicated differences between the moral judgment development of Irish and U.S. students. The average mean (P) score for U.S. freshmen students was 42.3 while the mean Irish (P) score was 20.79.

O'Flaherty and Gleeson generated questions related to gender and its relationship to the level of moral judgment. No differences were found among participants according to gender, which is consistent with a number of other studies conducted by Cummings et al. (2001); Rest et al.(1999a); Rest and Narvaez (1994); and Pascarella et al. (1991). Thoma (1986) conducted a meta-analysis of DIT studies involving almost 6,000 subjects and concluded that gender accounts for 0.002 of the variance of (P) scores compared with education, which accounts for more than 250 times the variance.

The Ireland research indicated that pre-service teacher education students demonstrate lower principled moral judgment than college students majoring in all the other disciplines studied and more specifically those students studying science, humanities, and informatics & electronics.

One attempt to explain the lower than average moral judgment scores of education majors was made by McNeel (1994), who suggested it may be more likely that factors inherent in the discipline or in the curriculum may account for the problem. Curriculum factors may include the failure to include ethical considerations within the curriculum or perhaps failure to inform faculty regarding the importance of teaching ethical awareness in their courses.

Teacher education programs may fail to integrate an awareness of, or more importantly, a discussion of ethical issues. If teachers are to be characterized as moral agents then proper exposure to varying levels of moral judgment development is required so that they too can improve their reasoning skills. The need for generic modules was highlighted in the Irish research as a consequence of the poor scores given by pre-service teacher education students relative to moral judgment.

Training in applied ethics is required in Irish universities as a means of ensuring the professional integrity of Irish professionals. Obviously, more needs to be done in Irish teacher education programs to facilitate higher levels of moral judgment. The question emanating from this research was, “would U.S. students score in an equal manner on the same dimension of moral judgment? The O’Flaherty and Gleeson comparisons would tend to indicate that the answer would be “yes”.

Eisenberg (1999) focused his dissertation research “*The search for integrity: A leadership impact study*” on integrity. He considered integrity to be a unique individual characteristic because it is one of the few personality variables required of every person. Integrity is an ethical value that plays a fundamental role in leadership and integrates other values such as trust, honesty, truthfulness, rightness, role modeling, the value of wholeness, and others. Eisenberg goes even further when he says that in any organization, integrity is necessary from each member of the organization, independent of the position, hierarchy, status or title. This author likewise affirms that integrity is an essential assumption that people hold about themselves as a “core evaluation”, which according to Judge, Locke, Durham, & Kluger (1998) refers to subconscious conclusions individuals reach about themselves, other people, and the world. The same is true to a greater or lesser degree with most ethical values, which are usually related to results and the positive improvement needed for college students.

DeRoche and Williams, (2001) conducted a values survey entitled VIP consensus building (Values – Identification – Prioritization) which integrated a basic set of core values. This survey with a list of values was easy to apply, less stressful, and generated the results expected, the use of terms and core values. This survey aligned with this study because it requested that one choose values from a list of 24 ethical values.

Hays (1994) in his book “*Practicing virtues*” presented a study with six boarding schools comparing Quaker virtues used in boarding schools with military values in boarding schools. Hays also described how moral traditions remain in the everyday lives of teachers and students. None of the schools studied were exclusively for Quakers or for descendants of military personnel. Hays’ (1994) research was relevant for the present

study given that it looked at virtues underlying different styles of teaching interactions with students. Each style saw ethics from a different perspective; the Quakers focus on an ethic of openness that promotes tolerance and fairness while the military, concentrates on an ethic of personal responsibility and respect promoting discipline, fulfillment, and self-restraint.

The values ruling the Quakers' schools style for fostering what the latter called the "Inner Light" in every individual are equality, community, simplicity, and peace. Quaker schools also encourage students to use words and phrases that manifest, in one way or other, such traits as openness, sharing thoughts, listening, caring, speaking out, sharing, accepting, feeling comfortable, being kind, and others. The values governing the private military academies have other kinds of values, such as loyalty, competence, selflessness, integrity, and pride.

It is not particularly difficult to understand how the values of each individual tend to be in different directions. Quakers tend to direct their values internally in order to help others while the military tends to direct its values externally in order to preserve themselves over others. The military talk about integrity, which is also included by the Quakers as a very important value; however, for Quakers, integrity is understood as an essential virtue of self-improvement and harmony while for the military it could be interpreted as necessary for respect, therefore also for self-respect, and as lawful and obedient patterns of conduct. One seems to be the product of self-convincement while the other seems to be the result of self-obligation.

The importance of Hays' (1994) study as background for this study was that Hays demonstrated how the variety of values is very wide as is their interpretation. Therefore,

the need for open discussion and the presentation of a diverse field of perspectives should be encouraged at college in order to prepare more open-minded professionals able to find equitable and fair solutions. Most of the ethical values selected by the author in the present study were designed to increase inner understanding and then, be able to help others apply them naturally into family and society thereby achieving better answers for the concept of goodness.

Hays (1994) insisted there is a crisis of morality in the schools and a failure to teach character, especially in public schools where they are often relegated to parents and society. The same crisis is applicable to colleges. A lack of purposeful moral or character education is evident in both levels of education.

Peterson and Seligman (2004) developed a questionnaire entitled “*Values in Action Inventory of Strengths*” (VIA-IS). This instrument is derived from a non-overlapping questionnaire –the Wellsprings- created by Diener, Isaacowitz, Clifton, and Seligman, who used it for measuring character strengths. The VIA-IS uses Likert-style items for measurement. Peterson & Seligman applied VIA-IS to adults and to adolescents (aged 10-17 years old) considering 24 character strengths, creating self-report scales for each strength. This survey was also previously conducted with adults in the fall of 2000 and piloted with 250 people finding alphas of $>.70$. The researchers were able to create reasonable reversed scored items for the character strengths selected after several trials fulfilling psychometrics and correlation conditions. There were 10 items per strength scattered throughout the survey and three items per scale were reversed scored. There were no psychometric differences between paper or web versions. One hundred fifty thousand people completed this instrument in what the authors called five incarnations.

Morrill (1980) refers in his book called *“Teaching values in college. Facilitating development of ethical, moral, and value awareness in students”* to research by Heath (1977), who surmised that a college's impact on undergraduates was significantly different from what the alumni reported a number of years after graduation. The alumni ranked the college's effects after attending college in this order: (1) stability of self-concept, (2) stability of values, (3) integration of self-concept, (4) integration of values, (5) development of allocentric values, and (6) development of allocentric personal relations. The integration of cognitive skills pertained to the primary areas of influence that students perceived such as the symbolization of the self-concept; the integration, symbolization, and allocentric development of personal relations; and the integration of the self-concept.

It is difficult to separate the influence of ethical values application in the daily life of intellectual and emotional growth. Heath (1977) pointed out how a teacher claimed, “The Quaker ideal came through more strongly than I realized ... It is with me all the time. I don't think the content stayed with me. That's mostly gone. But the values have remained.” (p. 9). He also quotes an army officer who felt that college “had a tremendous influence in forming my ethical opinions... made me realize the importance of even having an ethical sense.” (p. 9). At the end, Heath summarized his study of alumni by saying that “the college's distinctive, most salient, enduring effect was to permanently alter the character, the values, and the motives of many men” (p. 9).

Heath (1977) clearly centered the development of values and morals within an ample vision of human development. There is natural tendency to keep the development of integrity and values together to the other aspects of the human person, but people have

created artificial concepts and links for keeping such development separated. Emotional and intellectual growth are interrelated with ethical values; therefore to know which are the values and tendencies that college students have makes an effort to understand better their perspectives, changes, and their success and satisfaction at work and in life.

DeRoche and Williams (2001) discussed a character education manifesto (developed by school character educators meeting in Aspen, Colorado in July 1992) which provided the rational guide to the understanding of ethical values. These authors pointed out how Lickona, Schaps, and Lewis proposed eleven principles that offer a course toward character education and serve as support for a framework for character traits. These principles help principals and leaders to have an overview in order to prepare schools for character education work.

1. “Character education promotes core ethical values as a basis of good character.
2. Character must be comprehensively defined to include thinking, feeling, and behavior.
3. Effective character education requires an international, proactive, and comprehensive approach that promotes the core values in all phases of schools life.
4. The school must be a caring community.
5. To develop character, students need opportunities for moral action.
6. Effective character education includes a meaningful and challenging academic curriculum that respects all learners and helps them succeed.
7. Character education should strive to develop students’ intrinsic motivation.

8. The school staff must become a learning and moral community in which all share responsibility for character education and attempt to adhere to the same core values that guide the education of students.
9. Character education requires moral leadership from both students and staff.
10. The school must recruit parents and community members as full partners in the character-building effort.
11. Evaluation of character education should assess the character of the school, the school staff's functioning as character educators, and the extent to which students manifest good character." (DeRoche and Williams, 2001, p. 4)

The preceding character principles may also be followed in higher education. It is a matter of need to make clear and propel discussions and brainstorm meetings at all levels of education in order to answer the frequently asked questions that form a gap in the actual understanding and application; such as: What is character? What is a value? What do ethics mean? What are ethical values? What values are taught and learned at college and school? Why teach values at college and school?

Theoretical Background

The relationship between education and ethics, as well as the urgent need to merge education with ethical values and relate them with all areas of knowledge, domains of society, work, and life has historically had contradictory tendencies, different criteria and diverse interpretation (Kenway & Bullen, 2001). For example, Sappir (1998) noted that in school settings, when an issue has application to real life, it often doesn't come up as a topic in class. He reaffirmed that the goal is to nurture the character and moral values

of our students. Some attempts are taking this into account in research and curriculum settings mainly in nursing, medicine, business, and science (Homann, 1996). The point is more related to rules, codes or standards of fulfillment than the actual fact or the essence of ethics itself. Other authors and educators think that morals and ethical values training and development are the responsibility of the family and religious institutions; consequently, this may account for the concepts that make people feel that ethical values need not be taught in schools and colleges. Fisher (2003) made it clear when he asserted that a surface approach to ethics, which is associated with self-interest, will not promote ethical behavior. However, a deep approach, motivated by the desire to do the right thing does have the potential to do so.

College students should understand the role of ethics in public life as presented by Joseph (2002), who stated,

“Three changes in the role of ethics in public life should inform our moral imagination and guide our intellectual inquiry:

- 1) A new moral consciousness is dawning in which many people who strive to live morally are now insisting that their institutions do the same;
- 2) While we have often used ethics to humanize and domesticate power, we now live in an era where ethics is power;
- 3) The private virtues, which gave us our moral strength at the dawning of independent nation states, must now be transformed into public values appropriate for an interdependent world that is integrating and fragmenting at the same time.” (p. 8).

Gadner (2003) believes that when education is integrated with ethical values, the result can be impressively positive and highly related with the reality of development, a position similar to that of Shafritz, Koeppe, and Saper (1988), and Springer (2000). Gadner also emphasized the ethics activists who through the centuries, continued stubbornly to seek justice and liberty and a world that honored the worth and dignity of

each person. Their example, he feels, can give us strength today and justify the need for integrating ethical values into education.

The desire for integrating ethical values into education as part of the curricula has been discussed in many different ways and within a variety of careers (Homann, 1996). The need for clarifying how such integration might and should occur has provoked many different interpretations and disagreements by higher education and local level education authorities. The question still remained, how might ethical values apply to education in order to reach positive and effective results for the individual, families, and society? Without an answer to this question, we were merely guessing about what were the ethical values that college students hold.

Centuries ago, Aristotle (384-322 B.C.) believed in the need of educating individuals and society. Yet, how individuals are developing their essential goals through education has created a kind of dilemma. Education has to deal with different trends such as the acquisition and application of knowledge, the training of the mind mastering life and society, the search for and finding of happiness, or simply how to survive. All of these options should find equitable answers and provide propitious paths for equitable and natural solutions as well as increasing the awareness of people (Oksenberg, 1993). Ethical values are almost always immersed in these trends in some form or another.

Joseph (2002) stated “John Winthrop called making the condition of others our own. Getting involved in the needs of the neighbor provides a new perspective, a new way of seeing ourselves, a new understanding of the purpose of the human journey. In other words, doing something for someone else making the condition of others our own is a powerful force in building community” (p. 9).

An analysis of the most important points presented in this theoretical background and introduction supported the purpose of this study. The most important points were:

1. Ethical values are recognized as valuable but are not always applied in the proper manner into life (Bennett, 1992, Conroy, 2000; DeRoche & Williams, 2001; Devettere, 2002; Hays, 1994; McBeath & Webb, 2002; Oksenberg, 1993; Rodriquez, 1996; Springer, 2000; Wilson, 1993)
2. One of the best places to learn and to apply ethical values is most likely in education and college is the highest level (Edwards, 1996; Eisenberg, 1999; Hutchison, 2002; McNeel, 1994; Morrill, 1980; O'Flaherty & Gleeson, 2004; Pascarella & Terenzini, 1991; Rest & Narvaez, 1994; Vessels, 1998; Yeazell & Johnson, 1998)
3. There is a global need for people and leaders, who previously were college students in most cases, of thinking deeply about decisions, facts, solutions, and analysis of immediate and future consequences of their actions (Chavez, 1999; Cummins, Tatto, & Hawkins, 2001; Hitt, 1996; Sappir, 1998; Schwartz, 1994)
4. Whatever people do in life and at work, if they apply ethical values, the results will be improvements that benefit most of the people and not only the particular interests of individuals or groups (Bando, 1994; Bell, 2002; Bennett, 1993; Butts, 1988; Conroy, 2000; Cummins, Tatto, & Hawkins, 2001; DeRoche & Williams, 2001; Frankl, 1984; Franklin, 1990; Hall, 2000; Quinn, 1997; Peterson & Seligman, 2004; Richey, 2000; Wynne, 1998)

Selection of Ethical Values and Comparisons Among Different Authors

When researchers are talking about ethics, to know what ethical values are included in ethics results as an interesting clue because there are so many ethical values that may be considered. Therefore, it was a challenge after an extended literature review to summarize the many different classifications that people have generated related to character values, traits, or strengths, also to virtues, moral values, and ethical values. Not included in this study were values dealing with civic, human, and life issues, such as peace, democracy, patriotism, global awareness, ecological, science, biomedical, diversity, multiculturalism, family, societal, work, religious, national, cultural values, and others. However, all of these, when applied, are highly related with ethical values.

Since very early times, history and philosophy have shown a wide variety of concepts, classifications, and interpretations that continue being attained today. It was the intention of this literature review to summarize the most relevant ones according to the focus of this study. A summary in the form of a table which comprises 28 lists generated by a variety of authors is presented in Table 1 in Appendix B and Table 2 in Appendix C. Another summary is also shown in Appendix A, which presents alphabetically the whole number of values, virtues, or character strengths cited in the 28 lists, offering a total of 360 values for choosing the selected values used in the proposed study. Those shown shaded were the ones which coincided with those selected for inclusion in this study. The fact that there were more than 28 shaded values is because this major list included values that are very similar to one another, and sometimes the adjective and the noun version were provided. This extended list has the advantage of depicting in a gestalt fashion the actual variety of possibilities and choices from where different experts and authors make

selections of values, virtues, or character strengths and how the latter use them in their particular classifications.

As a base for the instrument the researcher selected 28 ethical values which coincidentally equal the number of lists analyzed. There were 28 sets of values but ten sets comprised two values, which resulted in a total of 38 values. The ethical values selected were:

1. Attentiveness/Kindness
2. Communication
3. Comprehension
4. Courage
5. Creativity
6. Decision making
7. Enthusiasm
8. Fairness/Justice spirit
9. Forgiveness/Compassion
10. Friendliness/Unity
11. Generosity
12. Gratitude/Appreciation
13. Honesty
14. Humility
15. Humor
16. Integrity
17. Knowledge/Learning
18. Love
19. Patience
20. Perseverance/Hard worker
21. Respect
22. Responsibility
23. Self-discipline/Temperance

24. Self-fulfillment/Diligence

25. Self-motivation

26. Service

27. Tolerance

28. Vision/Objectivity

All the terms used in the instrument are defined according to different authors in Chapter Three.

List of Ethical Values Selected From Different Authors

Table 1 in Appendix B includes the list of different authors showing a very extensive number of ethical values, virtues or character strengths. The same number of authors is referred to in Table 2 in Appendix C but in this presentation, only those ethical values that coincided with the ones selected under this study were included. The tables were formatted in alphabetical order.

Due to the number of values listed by the different authors, the reader should refer to the Appendices A, B, and C, especially when the list is too long. Additionally, Appendix J shows the proportions and times the different values have repeated within the 28 authors' lists.

Appendices B and C show in a row at the top of the tables, over the list of values and below the names, the number of values included in each author's respective list. In the following row, the number of values coinciding with the ones selected in this study is shown, over each author's respective list of values.

1. The list designed by the author in his pilot study had a total of 28 values. Twenty-two values from the total of 28 were retained for this research. These values are explained in detail in chapter Three as well as the pilot study itself and also found in Appendix G where the questionnaire of the pilot study is presented.

2. Aristotle (384 -322 B.C.) made emphasis in (trans. 2000, IV, p. 46) about Plato's four virtues, courage, justice, self-restraint, and wisdom plus six more virtues he added, friendliness, generosity, greatness of soul, magnificence, truthfulness, and wit considering temperance similar to self-restraint, giving from the ancient Greek times a core selection of ten virtues. From these, five were also in this present work. They were courage, friendliness, generosity, justice, and temperance. Aristotle's characterization of virtue is known as the doctrine of the mean considering that virtues lie between the extremes of disposition, those of excess or deficiency (Peterson & Seligman, 2004). This fact reinforced the known idea that virtues go beyond time and they should go together with the advancement of civilization.

3. Bennett (1993) selected eleven values. Eight of them were the same as those used in the questionnaire selected for this study, such as compassion, courage, friendship, honesty, perseverance, responsibility, self-discipline, and work. Three values, democracy, faith, and loyalty were not used in this study. The fact that eight of eleven values coincided is very important since Bennett is one of the most recognized experts in character education. He has occupied high and governmental positions related to education and he made a great emphasis on the importance of virtues relative to affirmative action, multicultural courses, curriculum reform, and religion in education as well as the enforcement of drug laws and higher standards in education. Also, during his term as Secretary of the U.S. Department of Education, he advocated giving opportunities to knowledgeable persons to teach even when they had not graduated from “schools of education”, supported performance-based pay, and evaluating teachers according to how much students learn, and argued for the competency testing of teachers. Paradoxically,

this extraordinary man gained much notoriety throughout the country when he was discovered to be a high-stakes gambler who had lost millions of dollars in Las Vegas.

4. The list of the well-known values presented in the Boy Scouts handbook is directed to some areas of conduct, but none necessarily relates directly to ethical values or moral virtues per se according to Peterson & Seligman (2004). Nevertheless, it was important to cite it due to the wide use, influence, and knowledge the handbook has brought to thousands of boys and adults (former scouts) all around the world. Three of the 12 Boy Scouts values were selected for this study. These are brave, considered equivalent to courage; friendly as friendliness, and kind. The other eight values relevant to them were cheerful, clean, courteous, helpful, loyal, obedient, reverent, thrifty, and trustworthy. There is no doubt that all of these values or strengths build a good person with a good character. The Boy Scouts organization has been dedicated as a mission to prepare young people to make ethical and moral choices over their lifetimes by instilling in them the values of the Scout Oath and Law. They became the older and nation's foremost youth program of character development and values-based leadership training concentrating in offering young people responsibility, fun and adventure as well as service spirit, leadership and citizenship.

5. Butts (1988) also selected 12 values; they were authority, diversity, due process, equality, freedom, human rights, participation, patriotism, privacy, property, truth, and justice, which was the only one similar to the list of this study. The focus was more towards civic and democracy matters rather than ethical issues. That means that even when civic education is linked to ethical and moral values (and they cannot be disconnected) many of the values selected for civic application are frequently focused

towards different view. This list was included and compared with other authors of a chapter called United States: Reason over faith by Cummings, Totto, & Hawkins (2001) in the book “*Values education for dynamic societies: Individualism or collectivism*” edited by these same authors who were with the University of Hong Kong.

6. Character Training Institute (www.characterfirst.com) is a non-profit organization based in Oklahoma City, Oklahoma and its mission is to encourage true success in businesses, schools, families, communities, and other organizations through character strengths. They also promote character development in individuals from all walks of life working and focusing on a specific character quality. This organization took into account 55 values possible to see in Table 1, Appendix B. From these values, 17 were the same as those selected for this research. In a special program for students in schools, in order to correspond with the nine-month school calendar, they have divided its curriculum into four sets of nine character qualities which are included within the previous 55 values mentioned. In their programs pertinent questions assist students in self-evaluation creating awareness of the far-reaching effects of character.

7.- Chavez (1999), a Venezuelan communicator and theologian, in a book called “*Laboratorio de ética y moral*” translated the title to English as “*Ethics and moral laboratory*”, edited only in Spanish, mentioned two types of divisions. The first included spiritual, moral, and ethical values; and the second, vitals, theological, philosophical, logical, useful, esthetical, and for good living. He also gave a general list of universal values which is shown in tables 1 and 2 of this study together with the other authors. Chavez listed 24 values and 13 of these were consonant with this study.

8. The list by Conroy (2000) was the longest list of values considered by this literature review. It contained 101 values and 23 of these were consonant with those selected for this study. All the values listed by Conroy were included in Table 1, Appendix B. It is interesting to note that in spite of the number of values she listed, there were eight values that Conroy did not consider in her list which were considered by the author. These values were communication, decisiveness, enthusiasm, friendliness, generosity, knowledge, diligence, and service. She talked about 101 ways to integrate personal development into core curriculum, which is at the same time the name of her book. Each way was represented by one value and given as a lesson in order to enhance the good character of students. Additionally, each lesson supported one or more of six guiding principles for developing a complete student such as clear and effective communicators, self-directed and life-long learners, creative and practical problem solvers, responsible and involved citizens, collaborative and quality workers, and integrative and informal thinkers.

9. DeRoche & Williams (2001) designed the VIP (Values Identification Prioritization) survey composed of a list of 24 core values showed in Table 1, Appendix B. He considered these values as very important for the school and the community. From the DeRoche list, 14 values were similar to those adopted for this study; they are compassion, courage, fairness, forgiveness, honesty, justice, love, patience, perseverance, respect, responsibility, self-discipline, tolerance, and courtesy assumed as attentiveness or kindness. It is important to note that DeRoche & Williams based the list for the VIP Consensus Building on three steps: 1) Participants answer the five values in the list they think are more important for them as people; 2) Participants answer the five values in the

list they think are more important for children to learn in school; and 3) Participants working as group smaller than six people, find the values should be taught in their schools and community by consensus.

10. Eyre & Eyre (1993) identified 16 main values. Eight of them coincided with the present list of ethical values considered by the author. They were courage, friendliness, honesty, justice, kindness, love, self-discipline, and respect. In their book *“Teaching your children values”*, these authors made emphasis in the need of teaching ethical values since the very early age. They considered that children growing up in a family involved with values and making them part of their lives, had a greater opportunity to develop themselves and help others to develop. They categorized the values in two main groups, values of being, and values of giving. Other values not included in the author’s list were also cited by Eyre and Eyre such as peaceability, fidelity/chastity, loyalty/dependability, moderation, unselfishness, sensitivity, potential, and self-reliance.

11. Benjamin Franklin (1790) author of one of the most well known and repeated rules for moral values in the United States through history, listed the virtues he advocated in his autobiography selecting 13 values. Five coincided with the present list of ethical values considered by the author. They were humility, industry (as a hard worker), justice, temperance, and sincerity (as honesty). Peterson and Seligman (2004) also included Franklin's values in a comparative table as part of their research and writing. Franklin intended to conceive a way looking for moral perfection minimizing faults and keeping conscious of behavioral conduct and reactions. He found arduous this task and thus, he decided to develop the habitude related to the thirteen virtues he determined as priority.

12. Hall (2000) created a list of 23 positive character traits intimately related to character education presented in a storybook using pictures to teach children. Fourteen of her positive character traits coincided with the present study. She concentrated the teaching of character traits using picture storybooks. She affirmed that we tell stories because a statement would be inadequate. Her thought ratified that story characters make alive hypothetical dilemmas that make students emerge an intellectual and rational interchange of ideas and criteria creating learning discussions. Always there are natural and human situations that may be associated with role models and people who apply ethical values in their life. Presenting learning ethical values stories is easy and makes people aware of values importance.

13. Ethics educator Michael Josephson (1998) established "six pillars" of good character: trustworthiness, respect*, responsibility*, fairness*, caring, and citizenship. Three of these values were similar to the ones in this research and are noted with an asterisk. After two decades as a law professor and as a CEO of a legal education and publishing company, he left these duties to create an Institute of Ethics designed to have a great influence about the relevance of character education.

14. Kagan (2001) listed 98 virtues considered of great importance in character education. Kagan also emphasized 12 core virtues in order to develop a positive character and integrates other virtues related with each of these core values. The full Kagan's list provided 26 ethical values for this study's questionnaire, most of them denoted with an asterisk below; seven of them coincided with the core virtues he emphasized. This author classified the values in the following way.

1. Caring:
Charity • Compassion* • Concern • Empathy • Forgiveness* • Gentleness • Kindness* • Love* • Selflessness • Sensitivity • Respect* • Tolerance*.
2. Citizenship:
Activism • Caring • Concern • Cooperation • Helpfulness • Obedience • Patriotism
3. Cooperation:
Helpfulness • Generosity* • Leadership • Patience* • Peacefulness • Sharing
4. Courage*:
Assertiveness • Bravery • Confidence • Endurance • Honor • Perseverance*
5. Fairness*:
Citizenship • Compassion* • Conscience • Equality • Justice* • Responsibility*
6. Honesty*:
Genuineness • Honor • Integrity* • Sincerity • Trustworthiness
7. Integrity*:
Charisma • Conscience • Constancy • Consistency • Honesty* • Morality • Righteousness • Sincerity • Virtue
8. Leadership:
Caring • Charisma • Confidence • Cooperation • Courage* • Inspiration
9. Loyalty:
Commitment • Constancy • Devotion • Faithfulness • Integrity* • Steadfastness
10. Perseverance*:
Ambition • Commitment • Endurance • Enthusiasm* • Patience* • Resilience
11. Respect*:
Compassion* • Courtesy • Deference • Politeness • Reverence • Tolerance*
12. Responsibility*:
Citizenship • Dependability • Honor • Reliability

(The twelve core values are the ones aligned with an Arabic number)

This author has worked many years in character education and created numerous books, guides and handouts for increasing the knowledge and application of values in schools and youth.

15. Kidder (1994) is an expert on universal values and he is president of the Institute for Global Ethics. Kidder presented eight core universal values, which he concluded humanity must uphold in order to survive and prosper in an increasingly complex and fragile world. He based his results on twenty-four interviews asking the

same question: “If you could develop a global code of ethics, what would it be?” Kidder reported in his book, “*Shared values for a troubled world*” these core universal values: Love*, truthfulness, fairness*, freedom, unity, tolerance*, responsibility*, and respect* for life. The five with an asterisk were selected for this study.

16. Lickona (1991) is a researcher whose work in character education is very well known. He identified 12 main values, compassion, cooperation, courage, democratic values, fairness, honesty, prudence, respect, responsibility, self-discipline, tolerance, and helpfulness; eight of them coincided with those selected for this study. The four not included in this work were cooperation, prudence, democratic values, and helpfulness. From Lickona’s point of view there are two great moral values: respect and responsibility considering that many of other values may be included within these two major moral values. He stated that we progress in life in relation to the progress in our character raising virtues and increasing a reliable inner disposition to respond to situations in a morally good way. Character has three interrelated moral aspects or parts: knowing, feeling, and action or behavior. Knowing, desiring and doing the good lead and create the good character creating a habit of mind, heart, and action. All values in his list were totally related to this concept and leading a moral life.

17. Merlin (2001), in his “*Precepts of Merlin*”, provided another perspective that comes from ancient knowledge legacy. Three of the seven virtues cited by Merlin as precepts: abhor evil, acquire knowledge, be loved by all men, fortitude, love virtue and your neighbor, obedience, and decide reasonably coincided with those selected for this study; they were decision, knowledge, and love. He also pointed what he called the Seven Stars which are also ethical values or virtues guiding the Circle Branch of Druids, such as

honor, truth, justice, faith, hope, love, and benevolence; once more two of these were similar than the selected on this study, justice, and love. Other values considered by Merlin as principles for the Chapter Branch were equity, integrity, and obedience; integrity was considered in this study. The Druids were the members of the Druidic Fraternity, a group who in their view belonged to all humanity, were non-sectarian and subscribed to the motto of the Druids which is “United to assist.” Unity, peace, and concord are the aim of the Druids. Merlin is considered the greatest of all Druidic teachers, and his Seven Precepts are considered as a moral way of life.

18. Peterson and Seligman (2004) are two of the most prominent scholars involved in character strengths and virtues research, finding and analyzing a great diversity of studies about this theme. They presented six main core virtues which contain other virtues within each after a huge collection of data and different references. The authors dedicated a full handbook called “*Character strengths and virtues*” of 800 pages to these values they selected as priority comparing each one with many other authors points of view and with the widest list of references related to character traits, ethical values, and virtues presented up to now. It is one of the most complete studies achieved and very recent, just published in 2004. They also were assisted by numerous experts in the analysis and comments related to different character strengths. From the 34 values included in their list, 15 coincided with the present study; four of them were similar to the list of six core virtues designated with an asterisk. These core virtues were wisdom and knowledge* as one, courage*, humanity, justice*, temperance*, and transcendence.

19. Phi Delta Kappa (PDK) (1993) referred eight main values (caring, courage, democracy, golden rule, honesty, patriotism, religious, and tolerance); three of them,

courage, honesty, and tolerance were similar to those selected for this study. Phi Delta Kappa is an international educational association promoting quality education towards the development and maintenance of a democratic way of life through research, service, and leadership in education. PDK publishes a professional journal for education that addresses issues of policy and practice for educators at all levels that appears monthly September through June. The organization is enhancing research-based school improvement and possible reforms. The core eight values selected by the PDK have considerable credibility because of its reputation in the field of education.

20. Plato (427-347 B.C.) as one of the first great masters of the Greek ancient philosophy concluded in his writing *"The Republic"* that four core values: courage, justice, self-restraint, and wisdom give people the possibility to fulfill the ideal human society. The first three are included in the list developed for use in this study, (trans.1968; IV, 427). Plato believed that any function may be performed well or poorly and that depends on how people apply virtues. He also focused in the role of soul that enables the possibility of functioning well and gives the capacity of awakening virtue, therefore, happiness and moral life that relates to living. Plato saw how families apply values; families who apply values well will live well in their society, and therefore, more people will be happier. Virtue moves people to the Idea of the Good, which is eternal and immutable. Virtues cause human societies to behave within personal, social, and political affairs under the foundations of morality bringing peace and progress (Holmes, 2003). The four core virtues offered by Plato form the heart of individuals, families, and societies and a legacy across centuries.

21 and 22. Rokeach (1973), in a book entitled “*The nature of human values*”, created a useful compound of values. He classified a list of values as terminal and instrumental values. Both are shown in a separated list in the Table 1 and 2 comparing values achieved on this study. The first list of terminal values counts 18 values as more related with life success and life aspirations as ends and coinciding with this study are self-respect, mature love, and friendship. The second list of instrumental values primarily provided the means necessary to achieve the ends. The instrumental values were more closely related to the purpose of this research; six of the values by Rokeach were selected for this study; they were courage, forgiveness, honesty, love, and responsibility, and self-control. When both classified lists were analyzed, they place together the whole relationship that people hold between individual and social value support during life.

23. Saint Paul cited the three very well known fundamental virtues of good people; faith, hope, and charity. It is important to note that none of these three virtues has been included in the list selected for this study; however, they are heavily linked with many of those that were selected. These virtues are rarely repeated on the lists from different authors. The reason why these were not included is because these are very simple and at the same time very sublime, being connected with the spiritual growth; most of people think values are mainly applied to our daily and survival life saving the spiritual aspect for later.

24. Schwartz and Bilsky (1987, 1990) generated a list in a different way drawing upon earlier studies achieved by Rokeach (1973), then, they proposed ten values universally well recognized. This list was prepared taken the following values: achievement, benevolence, conformity, hedonism, power, security, self-direction,

stimulation, tradition, and universalism. The list assumed for this study taken from them, joined together the universal values selected by Schwartz, ten priority classes of values as a total with the corresponding character strengths interpreted from Peterson and Seligman, culminating in a total listing of 26 traits. From these, nine were similar to those selected for this study; they were: kindness, creativity, fairness, gratitude, honesty, appreciation of beauty, love of learning, persistence taken as perseverance, and self-regulation. Schwartz's working definition of value is "a conception of a desirable that influences the way people select action and evaluate events" (Schwartz & Bilsky, 1987, p.550). Therefore, some of values need to be related because they are universal requirements of survival for individuals and societies.

25. Stirling (2000) talked about character traits in her work, "*Character education connections*" with data obtained from different school districts utilizing a consensus-building process that involved students, teachers, parents, and local community. From a total of 48 values or traits, she found seven to be the most repeated by the majority of districts. These were: Cooperation, honesty, perseverance, respect, responsibility, self-control, and service. Six of these seven values were included in this study; the one not included was cooperation. Of her total of 48 values, 14 were considered for this study. Stirling emphasized how character education can be assessed hand-in-hand with academic learning. Therefore, she achieved a research-based consensus-building process including educators, students, parents, and members of the local community, looking for infusing character education into school environments, classrooms, and curriculums finding out character traits or values which different districts identify as most important.

26. There are two foundation categories for the list developed by Gordon Vessels (1998). These are those related to personal integrity and those for social integrity. He took four major or primary virtues from within the personal integrity category, which are kindness, courage, ability, and effort. Each one contained twelve virtues intimately related to the primary virtue. Social integrity included three main values; they were friendship, teamwork, and citizenship with each one of these integrating twelve virtues. This study includes 23 of Vessel's list of 91 values that are shown in Tables 1 and 2 in appendices B and C respectively. Vessels insisted in the importance of evaluation; students are usually chosen on the basis of improvement instead of who has kept an exemplary model role of virtuous behavior. A bunch of values should be in the mind of students and teachers. He added the concept that persons with moral character develop a strength and ability to think for themselves and solve conflicts and hard situations including those containing moral dilemmas.

27. Peterson and Seligman (2004) developed a questionnaire called VIA-IS, "*Values in action inventory of strengths*" which included a summary list of 24 values or character strengths. Twelve of the 24 values coincided with the present study; these were kindness, creativity, fairness, forgiveness, gratitude, humility, humor, integrity, learning, love, persistence, and self-regulation. They also concentrated their effort in a very scientific and extensive work that ended in a well documented book summarizing most of the knowledge related to virtues and character strengths as mentioned before. All of these 24 character strengths or virtues included in the VIA-IS instrument are also in the list mentioned before by Peterson and Seligman that hold 34 character strengths, which is the framework for their handbook. The authors generated this list of character strengths as a

base for a questionnaire for researching and measuring a person's strengths which was applied to adults and youth as separate models obtaining reliable results for both cases. According to their criteria, all the measurements obtained through the character traits evaluated by the participants of the survey analyzed on this instrument target to the good life and contribute as character education to positive youth development, life coaching, workplace wellness promotion, and the like.

28. Wilson (1993) maintained, based upon considerable supportive research, that there exists a universal sense related to virtues and morals. He deduced, after an analysis of the multiple opinions and cultures, that there are four main sentiments: sympathy, fairness, self-control, and duty. Three of the four (sympathy, fairness, and self-control) were selected for this study, with sympathy being considered within the family of the compassion virtue. Wilson summarized these four virtues as "sentiments" because these affect in one way or other the joy and sorrows of others. Reacting to situations of life shows human character and makes people different and at the same time reflects relationship, necessary to social and moral life. An important statement he emphasized was that people values change in importance according each person but people are not certain why, or at least say "why" with enough conviction to persuade others.

After examining this review of 28 lists of values from numerous authors of different époques of humanity, it was clear that ethical values, virtues, or character strengths have a remarkable influence upon people and their development.

Also, the following ten values listed in the order of their frequency on the 28 lists from different experts and philosophers were fairness/justice spirit with 78.57 %, followed by self-discipline/temperance with 67.86 % and courage with 53.57%. Those

with 50 % included, honesty, love, and responsibility and with 46.43 %, respect, attentiveness/kindness, forgiveness/compassion, and perseverance/hard worker. All the others appeared a minimum of 10 times or less. A table was created summarizing all the selected values and the corresponding number of times these values were selected by the lists' authors including their respective percentages which is shown in Appendix J.

The analysis of the 28 lists in context with an extensive literature review validated the selected 28 sets of ethical values (a total of 38 values) as a basis for the questionnaire developed as a research instrument.

Other criteria from authors not included in the Tables 1 and 2 were also worthy of mention such as the cardinal virtues. These virtues, considered ethical ideals by the ancient Greeks, were prudence, justice, temperance, and fortitude. Two of the preceding four were used in this study.

Continuing a quest for finding and defining universal values, Hitt (1996) drew a framework of moral principles he called the "Temple of Humanity" that can serve both the individual and the global community. Within this framework composed by humanita, daily life, philosophy, religion, and science, he created the "Temple of Goodness" that mirrored the "Temple of Humanity". Lining up corresponding chambers of the two temples, he got the following parallelism or alignment:

- humanita: integrity*
- daily life: contribution
- philosophy: communication*
- religion: compassion*
- science: cooperation

The values with asterisk coincided with the author's list of ethical values.

Hitt (1996) created in this way, a framework for defining what constituted the “Good Life”. As defined by Hitt, the “Good Life” follows when one understands that the universal attributes of ethical values emanate from an emphasis on five main core values, such as integrity, cooperation, compassion, communication, and contribution. These core values support people in the fulfillment of their responsibilities and rights, thereby easing their reach to peace. Three of these five core values were similar to the virtues identified for this study.

Edwards (1996) noted that in the 1990s the National Curriculum Council (NCC) reminded schools that the whole curriculum was broader than the core and foundation subjects. The NCC renamed cross-curricular themes, emphasized attitudes and values in one of its working documents which, although not widely circulated, provided formal recognition that these themes should provide opportunities to promote the following attitudes and values. Those aligned with this study are denoted with an asterisk.

Respect* in all its fields; for evidence and rational argument, for different ways of life, beliefs, opinion and the legitimate interests of others; regard for equal opportunities including the challenging of stereotypes and an active concern for human rights; for non-violent ways of resolving conflict; for quality and excellence; for valuing oneself and others; for constructive interest in community affairs; for independence of thought; for consideration for others; and of course, for self-respect.

- Tolerance* and open-mindedness.
- Enterprising; associated with initiative and courage*
- Persistent approach to tasks and challenges; associated with perseverance*
- Determination to succeed; associated with decision making* and self-fulfillment*

- Self-discipline* and self-confidence;
- Sense of responsibility* for personal and collective action.
- Flexibility and adaptability to change; associated with comprehension* and decision-making*.

It is important to mention that the emphasis over the past years on information technology, vocational qualifications, and the “back to basics” efforts coupled with the busy teacher’s activities has meant that those parts of the national curriculum proposed by the NCC (which are non-statutory) have been subjugated and sometimes ignored by many educational institutions (Edwards, 1996).

Hitt (1996) also suggested that it was possible to find a common core of ethics across the various views by philosophers related to thought and behavior. Philosophy and even religion directed their concept of the “Good Life” under a simple, but well known principle, the Golden Rule.

- “Buddhism: Hurt not others with that which pains yourself.
- Christianity: Therefore all things whatsoever ye would that men should do to you, do ye even so to them.
- Confucianism: What you do not want done to yourself do not do unto others.
- Hinduism: Good people proceed while considering what is best for others is best for themselves.
- Islam: No one of you is a believer until he loves for his brother what he loves for himself”
- Judaism: And thou shall love thy neighbor as thyself.
- Zoroastrianism: Whatever is disagreeable to yourself do not do unto others.” (p.111).

College students, teachers, community, and people collectively are looking for essentially the same answers. The International Values Education Sigma Survey found in the Appendix of “*Values education for dynamic societies: Individualism or collectivism*”

edited by Cummings et al. (2001) focused upon finding answers to what are the reasons for improving values education in today's society. The survey summarized 17 statements that prevail today. All of these statements supported the need for ethical values as a means of reaching goals and responding to the question, "Why should there be values education"?

It is easy to observe how within the alluded to 17 statements a number of ethical values and virtues are immersed. Those relating to this study are indicated with an asterisk.

1. "To help youth interpret the values* transmitted by the mass media, the internet, and other information technologies.
2. To provide a foundation for spiritual development*.
3. To promote more orderly and caring* school communities and thus facilitate learning*.
4. To help* each young person develops a reflective and autonomous* personality.
5. To develop an appreciation* for our heritage and to strengthen national identity*.
6. To provide a guide for behavior* in daily life.
7. To combat juvenile delinquency including bullying, gang violence, and drug abuse.
8. To foster economic development by strengthening values* such as hard work*, creativity*, and individual competitiveness*.
9. To improve the respect* and opportunities extended to girls and women.
10. To combat the recent trends of ecological abuse.
11. To promote world peace.
12. To combat the tendency for social prejudice and to promote greater tolerance* for ethnic, language, and racial groups.
13. To increase the sense of individual responsibility*.
14. To strengthen families.
15. To encourage* greater civic consciousness and thus strengthen democracy.
16. To promote pride* in local communities and community life.
17. To promote the values of justice* and equity*" (p. 304).

These statements, according to Cummings et al., (2001) and Eisenberg (1999) were applicable also to college students who need to have a clear knowledge of ethical

values in order to improve their performance in both work and society and as leaders in their different fields.

Another important question that still requires a deep focus through research is, knowing what percent of a school's or college's time and effort was and should be devoted to values in education? DeRoche & Williams (2001) cited several statements related to the importance and application of ethical values, each made by different experts, which were very significant and applicable to college students as well as the greater society.

Brooks (1997) stated "What is important is that children develop values and character traits that make it possible for them to live harmoniously and at peace. This is especially critical as the world continues to move toward instantaneous global communication and interaction" (p.18).

Dalton & Watson (1997). "The importance of the social and ethical values that children experience in the classroom – the values that are modeled and lived there – cannot be overemphasized: children need to experience fairness, respect, responsibility, and kindness in order to reciprocate such behavior" (p. 19).

Quinn (1997) noted, "Today, more than ever, education represents a moral as well as intellectual investment in our youth... It costs little or nothing to infuse core values into every aspect of school life" (p. 117).

Values in education tend to integrate students, teachers, and communities around many different places approaching a diversity of themes but the interesting issue is that all of them are interrelated and creating connectiveness through the implementation of ethical values direct or indirectly. After an analysis of the values listed in tables 1 and 2 it

was easy to see the influence of values education and how each one may apply to several different countries. Values for education were compared for different countries and were substantially integrated into the following groups in alphabetic order, civic values, democracy values, diversity and multiculturalism values, ecological awareness, family values, gender equality, global awareness, moral values, national identity and patriotism, peace and conflict resolution, values of personal autonomy and reflection, religious values, and work values.

Cummings et al. (2001) showed the ranges of priority for different themes and for different countries. While there might be some differences of opinion concerning the content of each one, these differences of opinion will not exist in terms of their need. What is important for this research is that each of the themes utilized by different countries and educational systems always requires the application of ethical values. As history indicates, if ethical values are not present, solutions to their implementation will not be found.

Most instruments or questionnaires include questions or statements relating to ethical values. Some of these items (as noted by Cummings, et al. (2001)), are provided below as an example. The asterisk indicates one or more ethical value in each statement.

1. "Schooling should first promote an understanding* and love* of nation and then teach about the rest of the world.
2. Schools should foster an understanding* of all religions.
3. Schooling should assist each child in developing their own individual* values* as social values* and moral Values*.
4. Schools should stress that all are equal* before the law.
5. As sound preparation for the world of work, habits of loyalty*, obedience*, hard work*, and punctuality* need to be stressed in school.
6. Schools should help* young people gain viewpoints from the most conservative to the most liberal.

7. Schools should teach young people to venerate* their heroes and promote national pride*.
8. Schools should note* social differences and stress the duty* of the fortunate to help* those who encounter difficulties.
9. It is important to highlight the role of individual competitiveness* and creativity* in realizing both social and economical success.
10. Girls are destined to have significant home-should prepare* them for this future.
11. Schools should help* young people appreciate* the essential role of unions in guaranteeing safe work conditions and fair* wages.
12. School should teach each child the value of critical thinking*.
13. It is best for schools to teach common values* to all children without differentiation on the basis of class, ethnicity, or religion” (p. 306).

The combination of values education utilized by different societies is very mixed. This phenomenon is significant when different forms or ways for choosing or presenting values were reviewed. This is apparent when different classifications of values from philosophers, educators, psychologists, religious leaders, politicians, leaders, and others placed more emphasis on some values than others; yet, all of them included ethical values, virtues, or character strengths. It also happened that when some educators such as Butts (1998), Bennett (1993), Eyre & Eyre (1993), Lickona (1991), and Phi Delta Kappa (1993) were compared by Cummings et al. (2001) their lists of values, as shown in followings statements aligned well with other common themes,

1. Individual responsibility and away from individualism.
2. Tolerance in ethnic, gender, and religion searching for equity in all aspects.
3. Democratic thought and equal opportunities with common values.
4. Self- respect and respect for others and for different religious faiths.

DeRoche and Williams (2001) noted how many schools developed Value-a-Month Programs (VAMP). For example, it was possible to compare the values chosen by East View Elementary School (Oswego Community School District, No. 308, Oswego,

Illinois), which had a character education program with the values selected for study in this research. From September to May, eight of the nine monthly East View values were considered by the present study. These values were respect, generosity, fairness, perseverance, honesty, friendship, responsibility, and decision-making. The only one listed but not in this study was cooperation. (Please note that this list is not included as part of either table 1 or table 2).

The analysis of all these lists in context with an extensive literature review has validated the selected ethical values that were part of the questionnaire developed for this research. It also provided a strong basis for a more open-minded and widespread knowledge base regarding the variety of ethical values, character strengths, and traits. These values were modeling our expectations of life and goals with our patterns of conduct and behavior. Values are enduring human nature responses but may, according to Rokeach (1973), be inactive or hidden in their application. This phenomenon demonstrates how ethical values remain with us but are not always those we apply.

A statement made in Aspen, 1992 by 30 American leaders convened by the Josephson Institute of Ethics stated: "Effective character education is based on core ethical values which form the foundation of a democratic society" is cited by DeRoche and Williams (2001) (p.2). This statement represents a significant goal for present and future generations.

Summary

During this extensive literature review, many important topics related to ethical values, virtues, character strengths, and morals were found. Nevertheless, no research

was found that referred to college students' ethical values and none were answering the research questions posed for this study.

It is important to realize that we are at the present in an era where ethics is recognized as important and necessary for education and society. It is also true that while many people talk about ethics, few really understand the actual meaning of it. Such individuals are using the word for manipulating and confusing people, political correctness, and for covering their backsides.

The relevance of ethical values, virtues, and character strengths is everywhere and several organizations and institutions intend to enhance its knowledge and sometimes its implementation. The results have been slow but the increasing number of organizations based on prevailing and sustaining principles and values in spite of the difficulties makes the efforts worthwhile. From all disciplines there is a convergence of the application of ethical values in order to succeed and to improve in all areas of life and work. When students are conscious as well as their teachers and professors of what values they hold as well as those held by others, it will be easier to improve and solve situations of all kinds.

The literature related to ethics, character, values, morals, virtues and similar themes is wide and applies to all domains of life and society. Nevertheless, the need for understanding the meaning of ethical values, their importance, their benefits, their application, and the usefulness that they offer to individuals, families, work, and society is still obscure to most people. They have heard about ethics but they do not understand its actual meaning, relevance, and consequences. This fact validated once more the urgent need for research, especially with college students, who directly or indirectly, will be the leaders in their different fields of competence in the near and foreseeable future.

What was interesting after all this literature review was that no research or writing has been found focused in identifying the ethical values that college students hold and showing the benefits, importance, application, and criteria that college students give to ethical values. This finding provided ample support for the author's focus and the proposal study.

CHAPTER THREE

METHODS

This chapter describes and explains the design of the study and the research methodology utilized to determine the ethical values of college students. It includes the research design, the pilot study developed and conducted, and the design of the final instrument used to gather the required data. It also includes the procedures for identifying the population and sampling, data collection, and the statistical methods applied.

Research Questions

The primary research question to be answered by this study was:

What are the ethical values that college students have?

Secondary questions to be answered were:

1. What ethical values do college students consider most important?
2. What ethical values do college students think others hold as the most important?
3. What ethical values do college students apply most in their life?
4. Do college students consider ethical values useful for people in work, family, society, and education?
5. What do college students feel are the main benefits of applying ethical values to individuals, families, education, and society?

6. Where do college students acquire and develop their ethical values?
7. Are college students interested in themes related to ethical values?
8. What ethical values do college students consider are the most important to apply in education?
9. Do college students consider that ethical values are important to be included in curricula? If so, do college students think that educational institutions should offer courses on ethical values?

These questions regarding ethical values were linked one to another and create a wide network of learning and understanding of life and work while, at the same time, providing a basis for new questions and further research. College students are the professionals and leaders of the future and a better understanding of the ethical values that they hold and apply are important especially for those people who will interact with them in whatever their future role might be.

Instrumentation

Foundations for the Developed Instrument

The instrument developed for the present study was based on an examination of the trends related to ethical values in the literature and a pilot study developed by the author, who designed both questionnaires, pilot and the current instrument on ethical values to be applied to college students. The instrument was developed in order to find answers to the primary and secondary research questions. The instrument was founded upon a series of ethical values selected from different authors and researchers after a detailed analysis reviewed and analyzed in chapter Two. The complete lists comprising

all the ethical values from these authors and the list showing which values were similar are shown in Tables 1 and 2.

From the whole set of 28 lists, 28 values were selected. Strictly by coincidence the number of selected lists was the same as the number of ethical values selected. Definitions were attained from different experts for each one of these values according to the focus of this study.

Definitions of Selected Ethical Values

The definitions of selected ethical values are presented as follows:

1. *Appreciation*: An emotionally tinged awareness of the worth value, or significance of anything. An intellectual and emotional awareness of or sensitivity to the aesthetic phenomena, often concerned with critical evaluation and understanding (Good, 1973).
2. *Attentiveness*: keeping your eyes, ears, and thoughts on the person who is speaking or leading your group (Vessels, 1998).
3. *Communication*: engaging in genuine dialogue (Hitt, 1996).
4. *Compassion*: demonstrating an active concern for the well-being of others (Hitt, 1996).
Empathy: (use for Compassion) Ability to share another's emotions, thoughts, or feelings in order to better understand the person (Hall, 2000).
Sympathy: the capacity for and inclination to imagine the feelings of others (Wilson, 1993).
5. *Comprehension: understanding*: acting in a way that causes others to conclude that you are fully aware of their feelings and circumstances and are willing to make adjustments to lessen or limit their difficulties (Vessels, 1998).
6. *Courage*: (use for Integrity) Attitude of facing what is difficult, painful, or dangerous in a brave manner (Hall, 2000). Being strong enough to do what is right when you are afraid to do so. (Vessels, 1998).
7. *Creativity*: using your imagination to make something that has never been made or seen before; solving new and different problem when you are not sure how to do this at first (Vessels, 1998).
8. *Decision making*: making decisions confidently and without hesitancy, self-doubt, or troublesome delay after considering enough relevant information to make a good decision (Vessels, 1998).
9. *Diligence*: (use for Dedication, Integrity) Being steadfast and careful in effort (Hall, 2000).
10. *Enthusiasm*: absorbing or controlling possession of the mind by any interest or pursuit (Iannone, 2001).

11. *Fairness*: equity, reciprocity, and impartiality (Wilson, 1993). Fair/just: making sure that people get what they deserve after thinking about their needs, rights, and behavior (Vessels, 1998).
12. *Forgiveness*: to give up resentment against and stop being angry with someone in order to pardon or release one for an offense (Hall, 2000).
13. *Friendship*: treating others the way you want to be treated (Vessels, 1998).
14. *Generosity*: (use for Charity, Giving, Sharing) Unselfish willingness to give or share (Hall, 2000).
15. *Gratitude*: A sentimental and thankful emotion on the part of the recipient of a favor directed at the benefactor and motivating actions that return some good to that person (Bunnin & Yu, 2004).
16. *Hard worker*: doing your best and not stopping until you are finished even when your work is not very fun (Vessels, 1998).
17. *Honesty*: (use for Integrity, Trustworthiness, Truthfulness) Free of deceit and untruth (Hall, 2000).
18. *Humility*: viewing yourself in a manner characterized by an absence of alienating pride, vanity, conceit, boastfulness, arrogance, and vindictiveness and acting accordingly so others do not feel devalued or inferior (Vessels, 1998).
19. *Humor*: the capacity to see and feel what is loveable, admirable, in a thing, and what is laughable in it, at the same time (Bunnin & Yu, 2004).
20. *Integrity*: living by a set of moral principles (Hitt, 1996).
21. *Justice*: (use for Fairness, Integrity) To uphold what is right, correct, honorable, and fair and to be free of prejudice, partiality, discrimination, and dishonesty. (Hall, 2000).
22. *Kindness*: (use for Caring, Charity, Civility, Compassion, Thoughtfulness) Acting with goodwill toward another (Hall, 2000). Making others feel better by knowing how they feel and either sharing or causing good feelings (Vessels, 1998).
23. *Knowledge*: apprehending truth (Hitt, 1996).
24. *Learning*: the acquisition of a form of knowledge or ability through the use of experience. Not all modifications of behavior as a result of experience involve learning (Honderich, 1995).
25. *Love*: a desire for beauty which should transcend the physical and even the personal culminating in “philosophy”, the love of wisdom itself (Honderich, 1995).
26. *Objectivity*: being able to look at a person, problem, or situation factually or without distortion due to personal feelings and prejudices (Vessels, 1998).
27. *Patience*: waiting or enduring without complaint (Hall, 2000).
28. *Perseverance*: continued persistent effort (Hall, 2000). Persisting or not giving up in an endeavor or situation in spite of counter influences, opposition from others, unanticipated obstacles or hardship, and personal feelings of discouragement that naturally accompany barriers to success (Vessels, 1998).
29. *Respect*: feelings of deference, regard, and honor (Hall, 2000).
30. *Responsibility*: (use for Dependability, Trustworthiness) Accountable and dependable (Hall, 2000).

31. *Self-discipline: (use for Integrity, Temperance)* Controlling one's conduct and desires (Hall, 2000).
Self-control: the ability to restrain impulses for immediate pleasure in the light of higher values (Wilson, 1993).
32. *Self-fulfillment:* the fulfillment or actualization of one's best capacity is held to lead to a successful life and the achievement of a true or realm self (Bunnin & Yu, 2004).
33. *Self-motivation:* determination of behavior in which the welfare of one's self is an important factor and in which there is ego involvement (Good, 1973).
34. *Service:* the performance of a task for the benefit of others whether voluntarily, by request, or to fulfill a social need (Good, 1973).
35. *Temperance:* showing moderation in action, thought, and feeling particularly in situations where over-indulgence and extreme passion could be harmful to yourself or others (Vessels, 1998).
36. *Tolerance: (use for Integrity)* Accepting that which one may not especially like (Hall, 2000).
37. *Unity:* wholeness; the integration of all parts and elements into an inseparable oneness of interdependent parts (Good, 1973).
38. *Vision: (Visual field)* The totality of a person's visual sense-impressions or immediate perceptions at a given time. This field includes all true or false visual data immediately acquired without any element of inference (Bunnin & Yu, 2004).

There are 38 definitions albeit the study included just 28 ethical values. This discrepancy was due to the fact that there were some ethical values the questionnaire at times included a group of two highly related values such as attentiveness/kindness; self-discipline/temperance; fulfillment/diligence; vision/objectivity; forgiveness/compassion; perseverance/hard worker; fairness/justice spirit; knowledge/learning; friendliness/unity; and gratitude/appreciation. There were ten sets with double values, therefore, there were ten more ethical values and definitions given and enumerated.

These definitions reinforced the criteria for selection and clarified the ample possibilities of different interpretations especially for some ethical values which had various meanings completely different as it has for example the own word "value".

Pilot Questionnaire Applied to College Students

The study presented an instrument which was primarily founded on an instrument developed as part of a pilot study. The author intended through the questionnaires to find answers on ethical values, virtues, or character strengths applied to college students. A paper presented to the Civic Education and Research Conference at Reno, Nevada, September 2004 by the author included this pilot study (Mercader, 2004).

A set of twenty-eight ethical values were selected by the researcher in order to create a base for the instrument in researching and acquiring the data necessary to provide measurable results. The ethical values selected by the author in the pilot study are shown within the questionnaire included in Appendix F and G. The ethical values as well as the final instrument selected by the author for this study are also shown within the questionnaire included in this chapter and again in Appendix D and E. Both are compared and discussed in this chapter.

The purpose of the questionnaire for the pilot study as well as that for the current study was to determine what “ethical values” college students possess while they are enrolled pursuing a degree program. Also, which of these ethical values were the most important to students and which were the most applied according to the latter’s criteria, their origin, their benefits, and their usefulness once acquired.

There were sets of variables that referred to ethical values that were categorized in the following groups. Each group contained other secondary variables. All of them may be linked in different ways and they were often closely interrelated and created a set of variables dealing with ethical values. The variables were:

1. Demographics:

Age, gender, academic major, academic minor, student status, marital status, employment status, type of employment at present, employer, ethnicity, citizenship, residence in another country, home background.

2. Most important ethical values in life based on importance.

3. Most important ethical values in life based on their application.

4. Usefulness of ethical values for people at work, family, society, and education.

5. Main benefits of the application of ethical values for individuals, families, education, and society.

6. Origin or roots for the ethical values acquired and developed: home, religion, community, college, elementary school, middle school, friends, high school, and others.

7. Courses and workshops related to ethical values in educational programs suggested by college students.

A list of the ethical values selected in the pilot study is shown. Some blank spaces (others) were provided to add some ethical values that were not on the list, which in their opinion were relevant.

The list of ethical values was presented in the pilot questionnaire in four different formats designed to avoid the possibility of participants reading and analyzing the first values more than the last ones. Twenty eight-ethical values were selected for the pilot study and were listed as follows:

Ethical Values Selected for the Pilot Study

Initiative	Respect	Attentiveness/Kindness
Self-motivation	Responsibility	Taking opportunities
Honesty	Good humor	Fulfillment/Diligence
Service spirit	Integrity	Vision/Objective
Patience	Humility	Perseverance/Hard worker
Generosity	Communication	Fairness/Justice spirit
Comprehension	Tolerance	Analysis/Logic
Knowledge/Learning	Enthusiasm	Organization/Planning
Love	Detachment	Decision-making
Self-contentment	Other _____	Other _____

The answers from the students were quite complete and fulfilled the required expectations. Very few questions were unanswered.

The methodology used and the results obtained from the pilot study are presented to give credibility to the study and provide validity for the instrument developed for this study.

Sample

Students enrolled in 12 different courses at the University of South Florida were selected because it was easier to reach a spectrum of students from any major in this way. A total of 196 college students answered Part A and Part B of the questionnaire in these courses and three more answered only Part A. The sample courses and enrollments were:

Undergraduate

- 4 courses of Spanish I with 71 students from all different colleges.
- 1 course of economics in Spanish with 15 students from all different colleges.
- 2 courses of electrical engineering with 61 students from the College of Engineering.

- 1 course of equity in education with 19 students from different colleges.
- 1 course in education with 8 students from the College of Education.
- 1 TOEFL course with 13 foreign speaking students.

Subtotal undergraduate: 187 students

Graduate

- 1 course in education with 9 students from the College of Education.

Subtotal graduate: 9 students

Demographics

Many different variables were considered in the pilot study. A number are omitted in this brief summary of results of the pilot study but all the variables, data analyzed, and the results related to the administration of the current instrument are presented in chapter 4 of this study. For this reason, the results provided for the pilot study in this chapter represent only the major percentages and not always the total of them. See the pilot instrument in Appendix F and G, for the terms and issues included within the variables and questions.

Statistical methods as confidence intervals were applied in this pilot study to demographic characteristics data and also to data obtained from other research questions. These results made it possible to assure that the author was 95 percent confident that the population proportion or mean of the variables analyzed were between certain ranges, which are presented in the following tables. Confidence intervals are significant in order to understand the sample projection to population in all areas of demographic concerns under this study.

Table 3

The Pilot Study Questionnaire Demographics

		Sample	Percentage	Confidence interval
		(n)	(%)	CI = 95%
Age	18 – 25	111	56.35	49.41 - 63.29
	26 - 35	55	27.92	21.64 - 34.20
Gender	Male	93	47.45	40.46 - 54.44
	Female	103	52.55	45.56 - 59.54
Student status	Junior	48	24.74	18.70 - 30.78
	Senior	101	52.06	45.07 - 59.05
Marital status	Single	152	76.77	70.86 - 82.68
	Married	38	19.19	13.68 - 24.70
Employment	Part-time	87	44.39	37.43 - 51.35
	Full-time	52	26.53	20.35 - 32.71
	Unemployed	57	29.08	22.72 - 35.44
	Services	28	20,59	14.93 - 26.25
Type of employment	Sales	21	15.44	20.50 - 10.38
	Others	21	15.44	10.38 - 20.50
	Education	15	11.03	6.64 - 15.42
	Engineering	13	9.56	5.44 - 13.68
	Technology	8	5.88	2.59 - 9.17
Type of Employer	Private/Corporation	93	65.49	58.83 - 72.15
	Government	24	16.90	11.65 - 22.15
	Other	16	11.27	6.84 - 15.70
	Self-employed	9	6.34	2.93 - 9.75

Table 3 (Continued).

The Pilot Study Questionnaire Demographics

		Sample	Percentage	Confidence interval
		(n)	(%)	CI = 95%
Ethnics	Caucasian	108	54.82	47.85 - 61.79
	Hispanic	31	15.74	10.64 - 20.84
	African-American	23	11.68	7.18 - 16.18
	Asian	15	7.61	5.92 - 14.38
	Others	20	10.15	3.90 - 11.32
Citizenship	USA	160	81.63	76.21 - 87.05
	Others	36	18.36	12.94 - 23.78
Residence in other country	YES	71	36.22	29.49 - 42.95
	NO	125	63.78	57.05 - 70.51
Home background	Suburban	108	55.10	48.14 - 62.06
	Urban	65	33.16	26.57 - 39.75
	Rural	19	9.69	5.55 - 13.83
	Other	4	2.04	0.06 - 4.02

Demographic characteristics. These characteristics are summarized in Table Three and describe the sample as follows:

1. *Age.* Most of the students were under 25 years old (56.35 %).
2. *Gender.* The ratio between males and females in the sample was very similar (Male, 47.45 %, Female, 52.55 %).
3. *Academic Major.* There were college students from a wide number of majors, with the largest number (60) from electrical engineering. Ten students were taking psychology, eight English education, and seven were communication majors. In

terms of minors, eighteen were minoring in mathematics and eight others had minors in Spanish.

4. *Student status.* Most of the participants were senior level students (52.06 %); 24.74 % were junior level.
5. *Marital status.* The percentage of single persons was 76.77 %.
6. *Employment.* A large number of students had some part time job (44.39 %).
7. *Type of employment.* All kinds of jobs were noted with services (20.59 %) and sales (15.44 %) being the most common.
8. *Type of Employer.* The majority of students who were employed were working for private corporations (65.49 %).
9. *Ethnics.* Over one half of the students were Caucasians (54.82 %).
10. *Citizenship.* American college students represented a high percentage of the population surveyed (81.63 %).
11. *Residence in other countries.* A high percentage of students have not lived abroad (63.78 %).
12. *Countries of residence.* A number of countries were indicated; however, none were of sufficient quantity to denote a concentration.
13. *Home background.* Most of the students were from suburban environments (55.10 %), 33.16 % were from urban settings.

Importance and Application of Ethical Values.

From a list of twenty-eight ethical values, college students selected as the highest ethical value in importance to be Honesty with 73.30 %. Next, in order, were Respect (56.32 %), Integrity (56.21%), Responsibility (55.15 %), Knowledge/Learning (54.61 %),

Perseverance (54.36 %), Love (53.95 %), Self-motivation (45.33 %), and Fairness (44.37 %). Results indicated that these values are important to college students but are almost never directly taught at the college level. No existing courses reinforce directly these ethical values nor do any existing courses analyze their pros and cons, benefits, or consequences.

Table 4

<i>Importance of Ethical Values (Pilot Study Questionnaire)</i>		
Ethical Values (*)	Importance	Confidence Intervals
	Percentage	Percentage (%)
	(%)	
Honesty*	73.30 %	67.11 - 79.49
Respect*	56.32 %	49.38 - 63.26
Integrity*	56.21 %	49.26 - 63.16
Responsibility*	55.15 %	48.19 - 62.11
Knowledge/Learning*	54.61 %	47.64 - 61.58
Perseverance*	54.36 %	47.39 - 61.33
Love*	53.95 %	46.97 - 60.93
Self-motivation	45.33 %	38.36 - 52.30
Fairness	44.37 %	37.41 - 51.33
Communication	42.31 %	35.39 - 49.23
Self-contentment	37.10 %	30.34 - 43.86
Good humor	36.18 %	29.45 - 42.91
Tolerance	35.21 %	28.52 - 41.90
Vision/Objectives	33.59 %	26.98 - 40.20
Comprehension	32.06 %	25.53 - 38.59
Initiative	31.85 %	25.33 - 38.37
Decision-making	30.83 %	24.36 - 37.30
Kindness/Attentiveness	30.56 %	24.11 - 37.01
Organization/Planning	30.50 %	24.05 - 36.95
Fulfillment	29.41 %	23.03 - 35.79
Patience	29.14 %	22.78 - 35.50
Taking opportunities	28.26 %	21.96 - 34.56
Analysis/Logic	27.86 %	21.58 - 34.14
Generosity	26.53 %	20.35 - 32.71
Enthusiasm	24.81 %	18.76 - 30.86
Service Spirit	22.13 %	16.32 - 27.94
Humility	20.14 %	14.53 - 25.75
Detachment	9.80 %	5.64 - 13.96
Other values:		
Discipline		
Honor		
Loyalty		
Power		
Reliable		
Trust		
Independence		

(*) Highest values denoted with asterisk *

Table 5

Application of Ethical Values (Pilot Study Questionnaire)

Ethical Values (*)	Application	Confidence intervals
	Percentage (%)	Percentage (%)
Honesty*	41.62 %	34.72 - 48.52
Love*	41.22 %	34.33 - 48.11
Respect*	38.15 %	31.35 - 44.95
Integrity*	37.33 %	30.56 - 44.10
Perseverance*	35.37 %	28.68 - 42.06
Responsibility*	32.73 %	26.16 - 39.30
Knowledge/Learning*	30.72 %	24.26 - 37.18
Good humor	27.92 %	21.64 - 34.20
Fairness	27.70 %	21.43 - 33.97
Communication	23.84 %	17.87 - 29.81
Generosity	22.56 %	16.71 - 28.41
Self-motivation	20.67 %	15.00 - 26.34
Tolerance	20.00 %	14.40 - 25.60
Analysis/Logic	19.12 %	13.61 - 24.63
Vision/Objectives	17.56 %	12.23 - 22.89
Kindness/Attentiveness	17.23 %	11.95 - 22.53
Decision-making	16.67 %	11.45 - 21.89
Comprehension	15.63 %	10.55 - 20.71
Organization/Planning	14.39 %	9.48 - 19.30
Taking opportunities	13.53 %	8.74 - 18.32
Patience	13.42 %	8.65 - 18.19
Self-contentment	13.01 %	8.30 - 17.72
Initiative	12.69 %	8.03 - 17.35
Enthusiasm	12.59 %	7.95 - 17.23
Fulfillment	10.83 %	6.48 - 15.19
Service Spirit	8.92 %	4.93 - 12.91
Detachment	7.00 %	3.43 - 10.57
Humility	6.47 %	3.03 - 9.91
Other values:		
Freedom		
Honor		
Power		

(*) Highest values denoted with asterisk *

It is significant that the ethical values chosen by college students as the most important coincided in most cases with the most applicable; however, the percentage was always lower in the application of the values than in its importance.

Related to the application of ethical values by college students the highest ethical value in importance was again Honesty with 41.62 % but this time followed closely by Love (41.22 %), with Respect (38.15 %), Integrity (37.33 %), Perseverance (35.37 %), Responsibility (32.73 %), and Knowledge/Learning (30.72 %) not as close. Although they had lower percentages, values such as Good humor (27.92 %), and Fairness (27.70 %) were also important. The order of selection of ethical values in general coincided well between their importance and their application, but the percentages of application were considerably lower than the percentages of importance. Thus, what students apply is lower than the importance level they give to the ethical value. This gap between importance and application should be a signal to college authorities to incorporate ethical values courses, workshops, seminars, and other activities to help students develop and reinforce those ethical values they consider as important.

Usefulness of Ethical Values

How useful ethical values were for work, family, society, and education was a question answered as “strongly agree” in most cases, over 66 %. When applied to family the percentage was 78.19 %. It should be noted that when the strongly agree scores were added to the agree scores, the percentage exceeded 93 %.

Table 6

Usefulness of Ethical Values (Pilot Study Questionnaire)

Usefulness of E.V.		n	Percentage (%)	Confidence intervals (%)
To Work	Agree	49	26.06	19.91 - 32.21
	Strongly agree	132	70.21	63.81 - 76.61
To Family	Agree	31	16.49	11.29 - 21.69
	Strongly agree	147	78.19	72.41 - 83.97
To Society	Agree	53	28.19	21.89 - 34.49
	Strongly agree	125	66.49	60.51 - 72.47
To Education	Agree	50	26.60	21.89 - 31.31
	Strongly agree	127	67.55	61.53 - 73.57

Benefits of Ethical Values

This question in the pilot study was intended to find out how college students related new terms, factors, values, virtues, or concepts with the benefits that the application of ethical values bring to individuals, families, education, and society. College students had absolute freedom to choose their own terms and not necessarily those selected on the previous list of ethical values of the pilot instrument. Therefore, new values, virtues, or terms related to the study were added. Each participant listed in priority order three values or terms for individuals, families, education, and society. College students gave some new terms and some of the ones included in the list of the questionnaire within the wide and free variety of ethical values, virtues, or character strengths that exist. The results in priority order were as follows:

Benefit of ethical values to Individuals

1. Happiness
2. Fulfillment

3. Success
4. Respect/Self-respect
5. Self-contentment
6. Peace
7. Trust

Happiness, fulfillment, and success were the most frequently selected by college students related to individuals.

Benefit of ethical values to Family

1. Love
2. Unity
3. Happiness
4. Respect
5. Trust
6. Togetherness
7. Bonding

Togetherness, bonding, and unity were very close collectively, creating a highly important factor or value to be considered. Love was the most often repeated value related to families as a benefit.

Benefit of ethical values to education

1. Knowledge
2. Success
3. Understanding
4. Integrity
5. Learning
6. Respect
7. Honesty

Knowledge and success were highly identified as the most important terms related to education. Some terms such as achievement, advancement, degree, and growth were also listed, which seemed to cluster together, perhaps as one factor.

Benefit of ethical values to society

1. Respect
2. Peace

3. Tolerance
4. Unity
5. Communication
6. Understanding
7. Justice

Respect and peace were most often selected as benefits for society when the ethical values of students are applied.

The ethical value “respect” has always been answered. There were several relevant non-listed values in the pilot questionnaire with relationship to:

Individuals, such as happiness, success, peace, and trust

Families, such as happiness, unity, trust, togetherness, and bonding

Education, such as success

Society, such as peace, and unity

The college students answered many other ethical values but only those cited most often have been shown.

Ethical Values Origin

The research question where college students acquired and developed the ethical values they hold and apply in life was considered to be very important. Based on importance according to their criteria, a graduated choice from 1 to 10 was implemented, with 10 being the highest rating. The results were clear; the home is the first and most influential place.

As a summary, results were shown as percentages taking into account the ones rated 10 (the most important) and also the percentages from the ratings of 9, 8, and 7 (important). A sum of the combined averages of the most important plus the important is provided for greater clarification to a rating.

Table 7

Origin of Ethical Values (Pilot Study Questionnaire)

Ethical values origin	Most important %	Important %	Sum Important + Most Important	Confidence intervals
Home	72.53	14.28	86.81	82.07 - 91.55
College	2.98	42.26	45.24	38.27 - 52.21
Friends	8.00	46.85	54.85	47.88 - 61.82
Religion	8.97	35.06	54.03	47.05 - 61.01
Elementary	5.99	29.34	35.33	28.64 - 42.02
High School	3.59	33.53	37.12	30.36 - 43.88
Community	3.49	39.54	43.03	36.10 - 49.96
Middle School	1.84	23.92	25.76	19.64 - 31.88
Others	36.36	31.82	68.18	62.11 - 74.25

Necessary Ethical Values to Apply in Education

Given the freedom to select ethical values to apply in education, with or without a list of existing values, results were attained in the following priority listing.

1. Honesty
2. Respect
3. Self-motivation
4. Integrity
5. Responsibility
6. Patience
7. Knowledge
8. Perseverance
9. Tolerance
10. Communication
11. Comprehension

After a thorough review of the results obtained by the pilot study instrument it was judged to be appropriate for use in the present study. A paper summarizing the

results of the pilot study was presented to the Civic Education and Research Conference in Reno, Nevada, USA, September 2004.

Instrument

The author developed for this study an instrument derived from the pilot instrument. Some modifications were made to the pilot instrument in order to improve it after an analysis and review of the pilot study results. The instrument was designed in a questionnaire format and based on ethical values, virtues, or character strengths of college students.

The Questionnaire

The instrument is divided in two parts A and B. Questionnaire A contains the demographics information desired plus a question related to the most important ethical values for the participants, who were college students and another question related to what they thought others hold as the most important ethical values.

At this stage, no information about ethical values had been administered to the participants and the interest of the researcher was to find any value they considered in a fresh, natural, and spontaneous way.

Once participants had finished this part, Questionnaire B was administered to students. This questionnaire contained a list of 28 selected ethical values, plus two more free options (others), in order to grade the importance and application of these ethical values. Questionnaire B also contained questions related to:

1. The usefulness of “ethical values” for work, family, education, and society rated as: Strongly agree; Agree; Neither agree nor disagree; Disagree; Strongly disagree

2. Words related to the main benefits that the application of “ethical values” bring to individuals, family, education, and society.
3. Place or environment and its prioritization where “ethical values” held by the college students were acquired and developed.
4. “Ethical values” considered as necessary to be applied in education.

The list of ethical values was presented in the current questionnaire in Part B in four different formats designed to avoid the possibility of participants reading and analyzing the first values more than the last ones. See Appendix E

The questionnaire is shown on the following pages and in Appendices D and E.

QUESTIONNAIRE – PART A

The purpose of this questionnaire is to determine what “values” college students hold when they enroll in the University and maintain while enrolled; and what “ethical values” do you think others hold as the most important.

Last four digits of your USF - ID #

Demographic characteristics

1. **Age:** Year of birth _____
2. **Gender:** Male ☐ Female ☐
3. **Academic Major** _____ **Minor** (If applicable) _____
4. **Student status:** Freshman ☐ Sophomore ☐ Junior ☐ Senior ☐ Non-degree ☐ Other _____
5. **Marital status:** Single ☐ Married ☐ Divorced ☐ Widowed ☐
6. **Employment status:** Unemployed ☐ Part time ☐ Full time ☐
7. **Employer:** Government ☐ Private Agency/Corporation ☐ Self-employed ☐
Other _____
8. **Ethnicity:** African-American ☐ Asian ☐ Caucasian ☐ Hispanic ☐
Other _____
9. **Citizenship:** USA ☐ Other _____
10. **Have you ever resided in another country? Yes / No**

Duration of residence 1. _____ 2. _____

What countries? 1. _____ 2. _____
11. **Home background:** What type of community did you spend the majority of your life before age 20? Urban ☐ Suburban ☐ Rural ☐ Other _____
12. **How many years did you study in K-12 in :**
Private school _____ Public school _____ Other _____

What are the most important “ethical values” for you?

1.- _____ 2.- _____ 3.- _____

What “ethical values” do you think others hold as the most important?

1.- _____ 2.- _____ 3.- _____

QUESTIONNAIRE Part B
Questions related to “ETHICAL VALUES”

The purpose of this questionnaire is to determine what “ethical values” college students hold when they enroll in the University and maintain while enrolled. Which of these “ethical values” are the most important to students and what are their benefits, usefulness, and application once acquired.

A list of “ethical values” is provided. Additional blank spaces give the possibility to add some ethical values that are not on the list, but are relevant in your opinion.

Last four digits of your USF - ID #

1. Rate the following “*ethical values*” from this list

Step 1. *Based on their importance (Imp.) according to your criteria*, rate each ethical value from 1 to 10 with (1 = the lowest) and (10 = the highest).

Step 2. *Based on how much do you apply (Appl.) them in your life*, rate each ethical value from 1 to 10 with (1 = the lowest) and (10 = the highest).

A	<i>“Ethical values”</i>	Imp.	Appl.	<i>“Ethical values”</i>	Imp.	Appl.
	<ul style="list-style-type: none"> • Creativity • Respect • Attentiveness / Kindness • Self-motivation • Self-discipline/Temperance • Responsibility • Fulfillment - Diligence • Honesty • Humor • Service • Integrity • Vision and objectivity • Patience • Perseverance -Hard worker • Other _____ • Other _____ 			<ul style="list-style-type: none"> • Humility • Communication • Fairness / Justice spirit • Generosity • Comprehension • Courage • Tolerance • Knowledge / Learning • Enthusiasm • Forgiveness / Compassion • Love • Decision making • Gratitude / Appreciation • Friendliness / Unity • Other _____ • Other _____ 		

2. Do you think “ethical values” are useful for people in the following environments?

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
a) Work					
b) Family					
c) Society					
d) Education					

Why? _____

3. Write two different words that explain the main benefits that the application of these “ethical values” bring to the following entities

- a. Individuals 1. _____ 2. _____
- b. Families 1. _____ 2. _____
- c. Education 1. _____ 2. _____
- d. Society 1. _____ 2. _____

4. Where did you acquire and develop your “ethical values”? (1 = most important)

Prioritize from 1 to 10, based in importance according to your criteria.

Home _____	Religion _____	Community _____
College _____	Elementary School _____	Middle school _____
Friends _____	High school _____	Other _____
_____		Other _____

5. Which “ethical values” do you consider are most necessary to apply in education?

Please, write them in a priority order (1 is most necessary)

1. _____ 2. _____ 3. _____ 4. _____

Please, explain your response

Comments: Please, feel free to write if needed in the back of the page.

ADDITIONAL QUESTIONS

6. *In responding to the questions, what degree of thought did you have to give to the task?* Considerable ☐ Minimal ☐ Other ☐

7. *Are you interested in themes related to “values” and “ethical values”?*
High Medium Low

5	4	3	2	1
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Circle the appropriate number

Please, explain your response

8. *Please indicate your attitude towards completing this questionnaire?* (Circle)

Excellent	Fine	Good	More or less	Bad / Down
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9. *Do you feel it is important to provide courses and workshops related to “ethical values” to college students as part of their educational program?*

(Circle one) Yes / No

If Yes, should this course be: An elective ☐ A required courses? ☐

Which courses do you suggest?

Why?

Comments: Please, feel free to write if needed.

*Thanks for your help and collaboration
on this study related to “Ethical Values of College Students”*

The section with additional questions provides reference data focused on four questions, two of them more informative as to the degree of thought college student had to give to answer the questionnaire and the attitude towards completing it. The other two questions were looking for how much interest they have related to themes of ethical values and if they felt it was important to provide courses and workshops related to ethical values at the college/university level, what they suggested the latter to be, and why. These last two questions were included in the additional questions section that was part of the secondary research questions.

Analysis of the Instrument

Because the utilized questionnaire was similar to the pilot instrument with some variations, it was highly important to compare, and then point out, the modifications and differences between the pilot questionnaire and the questionnaire developed for this study. First, the changes are listed with an explanation. The changes were:

In part A:

Demographics were essentially the same as in the pilot questionnaire with the following differences:

1. The type of employment at present was omitted in the present study.

The kinds of work were very wide and ambiguous, thus it seemed not to be very significant. The main reasons were:

- a) There were 29.08% of sample students' unemployed and 44.39% employed only part-time and in temporary jobs related to employment status; this permitted sustainable results from just 26.53% of the sample.

- b) The option of others in type of employment at present did not specify in a precise manner as reflected by a percentage of just 15.4 %.
 - c) Service employment was also variable with a percentage of only 20.6%.
 - d) Sales, like service had a huge range of sales possibilities and a percentage of only 15.5%.
2. A new question was added related to the number of years that participants were studying in different types of schooling such as private, public, or other kinds. It is important to research and know if some influence could come from the type of school attended.
3. On the first page of the current study questionnaire, below the demographics questions, two questions, explained before in the instrument selected section, required an answer related to ethical values from college students. The answers obtained give their importance and what college students think are the values other people hold. Knowing which ethical values emerged spontaneously from college students without having any suggested list to choose from was very important. Thus, a comparison of ethical values was made with the ones selected from the list presented in Part B of the questionnaire.

In part B:

The number of ethical values listed was the same, 28; but the following six values were removed: Analysis/Logic, Detachment, Initiative, Organization/Planning, Taking opportunities, and Self-contentment. Six new ethical values were included in the list and substituted for those removed. The new values were: Courage,

Creativity, Forgiveness/Compassion, Friendliness/Unity, Gratitude/Appreciation, and Self-discipline/Temperance.

There were five main reasons for selecting the chosen ethical values and rejecting others. The ones selected were:

1. Those ethical values, virtues, or character strengths mostly included in the different models through history researched and described in chapter Two. Most of the ethical values selected were contained in these models with more or less frequency according to the type and length of values of each model.
2. Those ethical values that might be directed in the good or right direction may be called pure ethical values or pure virtues such as: respect, kindness/attentiveness, honesty, service spirit, integrity, humility, generosity, fairness/justice spirit, comprehension, tolerance, compassion, forgiveness, and love.
3. Those ethical values that seemed (depending on their use or interpretation) more as qualities or character strengths, which might be directed for good or bad goals depending the interest and intention of people. These include ethical values such as creativity, self-discipline/temperance, fulfillment/diligence, responsibility, good humor, vision/objectivity, patience, friendliness/unity, perseverance/hard worker, communication, knowledge/learning, enthusiasm, decision-making, gratitude/appreciation, self-motivation, and courage. Most of these are also included in the lists analyzed in chapter Two.

All of these ethical values tend to be (most of the time) in the good direction but it could be, as an easy and explicit example, a thief, cheater, or an

assassin, who feels gratitude, appreciation to his or her accomplices, may have great knowledge and capacity for learning, have plenty of vision and objectivity, makes very good decisions, be responsible, have good self-discipline, great enthusiasm, a good sense of humor, and extraordinary communication skills, etc. These could be applied with multiple purposes.

4. Those ethical values that were selected as most important by college students in the pilot study have been ratified in the instrument.
5. Those ethical values assumed in the pilot study that appear to be managerial qualities, abilities, or skills have been taken out. These were always within the lower range of priority according to the criteria of college students.

The major reasons that the six ethical values provided in the pilot study were removed from the author's list are explained as follows.

1. Analysis/Logic, both of these were very important as managerial qualities but not necessarily as ethical values. These were not included in any of the well-known models from the experts cited in chapter Two. It was the third lowest priority of the students in the pilot study.
2. Detachment was a term that brings immediate confusion in its definition and it has a contradictory meaning from the east to the west and even philosophical interpretation. Also, it did not appear in any of the models of ethical values analyzed in chapter Two, and it was the one with the lowest percentage of selection by students in the pilot study.
3. Initiative was only included in one of the models and it was in a lower range of importance according to the choices of students. It is more a quality or a

skill and was not included in many of the models analyzed. Too, it was one of these qualities that may be directed for good or for bad. There were other qualities with this dual tendency, which have been included in the list as cited above, for example, perseverance and communication.

4. Organization/Planning was in fact a managerial quality more than an ethical value. This quality or process was important for achieving goals and possible success in life but it was not directly related to ethical values.
5. Taking opportunities was also an ability or quality that may come from inside as intuitional ability or from outside after training and study of managerial skills. It was not directly related to ethical values.
6. Self-contentment was a term with diverse interpretations that generated confusion in its definition with a contradictory meaning from east to west, and even in its philosophical interpretation. This term did not appear in any of the models of ethical values analyzed in chapter Two, and was one with a low percentage of selection by students in the pilot study.

Six ethical values were included in this study that were not included in the pilot study. All of these new ethical values were included in many of the models studied. See Table 1 and 2. These values were:

1. Courage was an ethical value, virtue, or character strength included in most of the models studied since the ancient times and ratified by numerous authors such as Aristotle, Bennett, Conroy, DeRoche, Eyre & Eyre, Hall, Kagan, Lickona, Phi Delta Kappa, Peterson & Seligman, Plato, Rokeach, and Stirling.

2. Creativity was also a very flexible and adaptable character strength cited in the models of the Character Training Institute, Conroy, Kagan, Peterson & Seligman, and Schwartz.
3. Forgiveness/Compassion was such a strong ethical value that it was necessary to be included not just for its relevance but also because it has been included in many models such as those by Bennett, the Character Training Institute, Conroy, DeRoche, Hall, Kagan, Lickona, Peterson & Seligman, Rokeach, and Stirling.
4. Friendliness/Unity was an ethical value that was emphasized by students in the pilot study when they were finding the benefits obtained by family and individuals. It is also ratified in the models of Aristotle, Bennett, Boy Scouts, Chavez, Eyre & Eyre, and Kidder.
5. Gratitude/Appreciation were pointed in many of the models and are very deep ethical values. They were included by the Character Training Institute, Chavez, Conroy, Kagan, Peterson & Seligman, and Schwartz.
6. Self-discipline/Temperance was a good example of character strength that was necessary to have in order for success and was included in models such as those by Bennett, Chavez, DeRoche, Hall, Lickona, and Stirling. Rokeach mentioned Self-control while Schwartz, and Peterson & Seligman mentioned Self-regulation. Plato included it as Self-restraint while Aristotle, Franklin, Peterson & Seligman, and Kagan mentioned temperance.

Other changes in part B of the questionnaire were:

1. In question number three, the choice of words associated with the benefits produced by the application of ethical values was reduced to two instead of three as in the pilot questionnaire.

The main reason for this change related to making the selection easier and possibly even more accurate, requiring students to think more deeply when making their selection. This also eased the data and procedure analysis by the researcher.

2. In question number five, the number of ethical values considered as necessary to apply in education was reduced from eight options to four.

Selecting eight ethical values as the most necessary, prioritizing, and rating them, created confusion for some students. Too many students did not fill all the blanks; therefore, it was decided to reduce the selection to four ethical values, intending to make the choice easier and to be more precise, forcing students to answer the four blanks selection. In this case the process of analysis was also simplified.

3. Questions 3, 4, 5, and 6 from the section of additional questions were eliminated because all of them were related to the quality, easiness, and improvement of the pilot questionnaire.

4. A new question was introduced in the present study about the attitude of participants while completing the questionnaire.

The last question of the part B questionnaire contained two research questions which were included in the additional section of questions. These questions

remained exactly the same as in the pilot study and deal with the importance of providing courses related to ethical values and what these courses should be.

Advantages of the Instrument

The developed instrument addresses both, the primary and the secondary research questions in a precise manner. The questionnaire was easy to apply and may be used with a wide population, types of employment, and a diverse range of environments with only slight modifications. The fact, that it was previously used with a pilot study with satisfactory results, and then, modified slightly to adapt it to this present study, reinforced and validated the use of the instrument selected.

Because no instrument was found working with so many ethical values, it was necessary to develop a new instrument that afforded opportunities for its use by other researchers. The use of this instrument was based on 28 ethical values pre-selected by the researcher, while providing freedom to individual college students to select any quality, virtue, strength, or any word as an ethical value, according their personal criteria. It is worth mentioning that most of the current studies concentrate or focus on one or very few values (Eissenberg, 1999; DeRoche & Williams, 2001; O'Flaherty & Gleeson, 2004; Wilson, 1993)

The developed instrument is a good tool for helping researchers motivate participants to think about a variety of values, virtues, character strengths or even qualities. Also, it was flexible enough to be used with a variety of participants and groups.

This study also opened the possibility of combining demographics with the data obtained in answering the research questions.

The instrument was judged to be appropriate for this study.

Selection of the Sample

College students from the University of South Florida, Tampa, Florida (USF), formed the sample population. Students enrolled in language courses were selected to participate. This was because language courses typically enroll students from throughout the University thereby providing a representative population. Nearly every degree-seeking student is required to earn credits in at least one language. Therefore, the choice of this population of students provided a representative sample of students enrolled at the University of South Florida. Classes enrolling approximately 20 students or more were expected to complete the questionnaire. The classes were chosen according to their availability and permission of the instructor. The access to these classes was already known as possible for the survey's administration. There were some professors that had already been contacted who offered to support the study thereby allowing the researcher to take some time of their classes to answer the questionnaire. These professors also thought that it was a good opportunity for their students to reflect about ethical values while they were answering the questionnaire.

The total sample was 207 students, requiring 11 different classes/courses for inclusion in the study. It was expected that the population would be similar to that of the pilot study. This quantity was believed to be sufficient to offer reliable data and allowed the researcher to use $t = 1.96$ coefficient for confidence interval statistical procedures.

Confidence intervals were obtained in order to authenticate the responses of the population.

Descriptive and Statistical Methodology Procedures

The statistical methods selected for this study were descriptive statistics and confidence intervals. Most of data was presented as descriptive statistics through the answers of the questionnaire with the different factors and variables involved in the study. When the different data obtained was analyzed and the sample was projected to the population, confidence intervals were judged to be appropriate.

The research questions were validated by confidence intervals. This procedure assumed it was possible to assure the researcher a 95 percent level of confidence that the population proportion or mean of the variable analyzed was between certain ranges which were expressed in the form of data results. For a 95% confidence interval and a sample size larger than 120, a coefficient of $z = 1.96$ was necessary.

It seemed appropriate to start with the application of statistical methods to demographics characteristics data. Confidence intervals were utilized in order to find and to understand better the sample and its projection to population in all areas of demographic concerns under this study. Confidence intervals were analyzed for: age, gender, student status, marital status, employment, type of employment, type of employer, ethnicity, citizenship, residence in other countries, home background, and years in different types of schools or educational programs.

The primary research question to be answered in this study and analyzed statistically was: *“What are the ethical values that college students have?”*

The college students in this study, without any kind of guide, spontaneously provided, according to their personal criteria three ethical values that they considered most important. The results obtained to this question were the product of answering the

survey question “*What are the most important ethical values for you?*” included in the questionnaire, part A. The ethical values given by college students generated a list of their ethical values which were presented indicating the proportions. Confidence intervals were applied to the proportions.

A secondary question “*What ethical values do you think others hold as the most important?*” was similar to the previous one in terms of how statistics were applied and included in the questionnaire, part A. The difference between these questions was related to what college students think other people hold as the most important ethical values. Each student selected three values and a list with all data was created and analyzed.

Ethical values given as the most important for college students were compared with those ethical values they thought were the most important to others. In both cases the choice was perceptive. Statistics gave proportions and means which offered visual and numerical results aiding the understanding of college students’ criteria. Knowing these values and how many times the participants in the sample selected them was very important. Applying confidence intervals to the values obtained was statistically acceptable.

The preceding comparisons were analyzed in combination with the ethical values chosen by college students within the selected list of 28 values that were presented in Part B of the questionnaire shown in chapter Three and Appendix E, which answered the following research question again: “*What ethical values do you consider most important?*” Therefore, it was possible to determine how many of the chosen most important values of the previous research questions were matching with the ethical values under the selected list given in the questionnaire.

The research question “*What ethical values do college students consider most important?*” was answered in questionnaire, part B. “*Rate the following ethical values from this list based on their importance according to your criteria*”. The results were rated having a numerical value from 1 to 10 (1 = the lowest and 10 = the highest). Therefore, a statistical analysis was achieved for the ethical values and confidence intervals applied to the means and proportions.

“*What ethical values do college students apply more in their life?*” was answered by college students rating ethical values within the selected list of 28 values presented in Part B of the questionnaire shown in chapter Three and Appendix E. The statistical treatment for this question was exactly the same as that related to importance in part B. Both, the importance and the application of values within the selected list of 28 ethical values were checked by confidence intervals for the mean and proportions of each value shown in the list.

How college students rated ethical values useful for people in work, family, society, and education was evaluated using five choices, “*strongly agree, agree, neither agree nor disagree, disagree, and strongly disagree*”. The results obtained gave proportions and means for the five choices that were directly related to the usefulness of ethical values for people. Confidence intervals were also analyzed for the proportions and the means obtained. This answered the research question “*Do college students consider ethical values useful for people in work, family, society, and education?*”

Benefits of applying ethical values to individuals, families, education, and society were achieved in such a way that an associated word to the benefit for people was expected to be found as an answer. The research question, “*What are the main benefits of*

applying ethical values to individuals, families, education, and society?” It was possible in the pilot study to realize that these words are usually also values. Therefore, these values were added or related to the ethical values previously considered, giving even more relevance to ethical values. Knowing which ethical values were most often selected by participants in this study and how frequently, compared to other ethical values, gave a better understanding of the relevance of this research. A percentage procedure was performed for this research question.

Confidence intervals for the proportions were considered when the origin of the college students acquisition and development of their ethical values was analyzed statistically. The research question was “*Where do college’s students acquire and develop their ethical values?*” The proportions obtained for each of the nine possibilities were presented, considering some students may answer “others”. See Part B of the questionnaire shown in chapter Three and Appendix E, which was answering the research questions with the data obtained once the surveys were achieved.

Another secondary research question was “*What ethical values do college students consider necessary to apply in education?*” Percentages were used for analyzing the most necessary ethical values to apply in education. Participants had the opportunity to choose freely the four they considered most necessary. Some values might possibly have some influence on college students from the list of 28 values delivered within the questionnaire. It was important to check how many of the values written were coinciding with the ones included in the list.

The interest that college students had on themes of values or ethical values was evaluated from 1 to 5; 1 being the lowest and 5 the highest. These results answered the

research question: *“Are college students interested in themes related to ethical values?”*

The data obtained gave a mean for the five choices and percentages that were directly related to the interest of ethical values for people.

Another secondary research question was: *“Do college students think that educational institutions should offer courses on ethical values?”* College students answering the end of the questionnaire in part B suggested different courses and also suggested if they should be elective or required. These suggested courses were evaluated finding similarities and differences. A broad list of the different courses was determined. Also, college students offered a specific answer related to the consideration of ethical values for inclusion in curricula. A precise quantity of “yes or no” was possible. This answer identified the proportion of college students who preferred to have courses offered or not offered on ethical values by educational institutions. This answer also related to how many students that answered yes to add courses either electives or required. Statistically these results were not necessarily to be analyzed.

An additional point to mention was that values or character strengths, chosen by college students when they answered the questionnaire, which were different than the ones selected in the list given by the author in the survey were listed and classified searching for those that were highly related. Association and similarity created grouping and categories of values. In order to follow a process of defensibility of categories, the author gave these categories to four people who integrated or related to some kind of ethical values knowledge finding a percentage of coincidence and analyzing the different points of view and judgment.

The analysis of the data obtained through the questionnaire opened new fields of research in descriptive and statistical research.

According how results from demographics data were, it might be worth to relate them with the results achieved from the main questions. These relations or comparisons may be analyzed with other statistical procedures depending of the case. Nevertheless, it is important to say that these analysis procedures were not necessarily at the present the main focus of this dissertation.

Sample demographics results were compared with the University of South Florida demographics in order to validate or determine how representative or how were the differences between the sample and the actual population of the University. This process was achieved when data results were analyzed which are explained in chapter Four.

All of these statistical results regarding ethical values are interconnected and created a huge network of understanding of the data obtained. It is believed that if the awareness, knowledge, and introspection of these themes internalize within college students, numerous doubts, hesitations, and lack of decisions will decrease and feasible results will arise along their life as students and professionals.

CHAPTER FOUR

ANALYSIS OF DATA AND RESULTS

Purpose and Research Questions

The purpose of this chapter is to describe and explain the compendia and analysis of the data and information gathered by the questionnaire for this study that was conducted with college students, as well as comparisons with the results from the previous pilot study. It also includes the summaries for identifying the population and sampling, data collection, and the statistical results.

The results obtained give answers to the primary and secondary research questions. These answers regarding ethical values are interconnected one to another and form an ample and diverse network of understanding of the ethical values of college students. These results also suggest the need for new questions and further research useful for learning more about ethical values and how they are applied and considered by different people within higher education and society at large. It is important to know how ethical values are added directly or indirectly to individuals professionally and to their future life success.

Before starting the data analysis, the research questions are presented once more in order.

The primary question to be answered by this study is:

What are the ethical values that college students have?

Secondary questions are:

1. What ethical values do college students consider most important?
2. What ethical values do college students think others hold as the most important?
3. What ethical values do college students apply most in their life?
4. Do college students consider ethical values useful for people in work, family, society, and education?
5. What do college students feel are the main benefits of applying ethical values to individuals, families, education, and society?
6. Where do college students acquire and develop their ethical values?
7. Are college students interested in themes related to ethical values?
8. What ethical values do college students consider are the most important to apply in education?
9. Do college students consider that ethical values are important to be included in curricula? If so, do college students think that educational institutions should offer courses on ethical values?

Presentation of Data

The instrument analyzed for this study is based on an examination and interpretation of the trends related to ethical values in the literature, the pilot study, and the study questionnaire; the last ones developed by the author, who designed questionnaires (pilot and the instrument) on ethical values to be applied to college students.

There are groups of variables that refer to ethical values which are categorized and analyzed. Each group contains other secondary variables and most of them are linked in different ways and closely interrelated dealing with ethical values.

The variables under study and analyzed are:

In Questionnaire part A

Demographics:

- Age, gender, academic major, academic minor, student status, marital status, employment status, employer, ethnicity, citizenship, residence in another country, what countries and duration of residence, home background, and how many years students have students spent in K-12 in private or public schools.
- Most important “ethical values” for you (3 values).
- Most important “ethical values” you think others hold (3 values).

These variables were also included in the pilot questionnaire, with the exception of how many years have students spent in K-12 in private or public schools, and the most important “ethical values” for you (3 values) and the most important “ethical values” you think others hold (3 values).

In Questionnaire part B

1. Most important “ethical values” in life based on importance from a list of values.
2. Most important “ethical values” in life based on their application from the same given list of values.

3. Usefulness of “ethical values” for people at work, family, society, and education.
4. Main benefits of the application of “ethical values” for individuals, families, education, and society.
5. Origin or roots for the “ethical values” acquired and developed: home, religion, community, college, elementary school, middle school, friends, high school, and others.
6. Necessary “ethical values” to apply in education.
7. Interest in themes related to “ethical values”.
8. Attitude towards completing the questionnaire.
9. Importance of providing courses or workshops related to “ethical values” to college students in educational programs
10. Courses suggested by college students

All these variables were in the pilot questionnaire with the exception of that asking about the attitude towards completing the questionnaire.

Sample

Students enrolled in 11 different undergraduate courses offered by the World Language Department at the University of South Florida (Tampa) were selected because these students had different majors and belonged to different colleges, and some language is required for the baccalaureate degree. It was easier to find a variety of students from any major in this way. A total of 207 college students were enrolled in these courses. The selected courses and their enrollments were:

- 2 courses of Spanish I with a total of 32 students.

- 2 courses of Spanish II with a total of 35 students.
- 1 course of French I with a total of 18 students.
- 1 course of Chinese I with a total of 19 students.
- 1 course of Italian I with a total of 15 students.
- 1 course of Japanese I with a total of 22 students.
- 1 course of German I with a total of 14 students.
- 1 course of Linguistics with a total of 40 students.
- 1 course of Arabic with a total of 12 students.

(Course and section numbers are provided in Appendix H)

The percentage of students registered for studying Spanish is almost always the same as the percentage of students studying other languages. This is the reason for selecting more courses of Spanish than those from other languages. The linguistics course is a course in English that students from different majors take in order to improve their English language for professional purposes.

The responses obtained from all students were very satisfactory and the number completing the instrument was very high which demonstrates interest in answering the questionnaire. This is noteworthy given that the questionnaire was optional and not compulsory for any class or student.

Demographics

This study considered many different variables. A summary of results is presented in this chapter.

Percentages and number of people answering the different questions represent the results provided. See the instrument in Appendix D and E, for the terms included within the variables and questions.

Confidence intervals have been applied in this study as a statistical method. This method makes it possible to assure that we are 95 percent confident that the population proportion or mean of the variables analyzed are between certain ranges, which are presented in the following tables for demographic characteristics data and also to data obtained from other research questions. Confidence intervals are important in order to understand the sample projection to population in all areas of demographic concerns under this study.

In the table for Demographics (Table 8) some important results are summarized as follows.

Table 8

Study Questionnaire Demographics

		Sample (n)	Percentage (%)	Confidence interval CI=95%	
Age	Total	204	100.00%		
	17 - 25	165	80.88%	74.93	85.68
	26 - 35	29	14.22%	10.09	19.67
	36 - 45	5	2.45%	1.05	5.61
	46 - 55	5	2.45%	1.05	5.61
	Older than 56	0	0.00%	0.00	0.00
Gender	Total	207	100.00%		
	Female	128	61.84%	55.06	68.18
	Male	79	38.16%	31.81	44.94
Student status	Total	207	100.00%		
	Senior	82	39.61%	33.19	46.40
	Junior	69	33.33%	27.26	40.00
	Sophomore	37	17.87%	13.25	23.66
	Freshman	11	5.31%	2.99	9.26
	Other	6	2.90%	1.34	6.18
	Non-degree	2	0.97%	0.27	3.46
Marital status	Total	195	100.00%		
	Single	170	87.18%	81.76	91.16
	Married	21	10.77%	7.15	15.90
	Divorced	4	2.05%	0.80	5.15
	Widowed	0	0.00%	0.00	0.00
Employment status	Total	206	100.00%		
	Part-time	112	54.37%	47.55	61.03
	Unemployed	51	24.76%	19.36	31.08
	Full time	43	20.87%	15.88	26.93
Employer	Total	157	100.00%		
	Private/Corporation	103	65.61%	57.89	72.59
	Government	20	12.74%	8.40	18.86
	Self-employed	11	7.01%	3.96	12.11
	Other	23	14.65%	9.96	21.02

Table 8 (Continued)

<i>Study Questionnaire Demographics</i>		Sample	Percentage	Confidence	intervals
		(n)	(%)	CI=95%	
Ethnicity	Total	205	100.00%		
	Caucasian	144	70.24%	63.66	76.08
	African-American	25	12.20%	8.40	17.39
	Hispanic	13	6.34%	3.74	10.54
	Asian	15	7.32%	4.49	11.72
	Other	8	3.90%	1.99	7.51
Citizenship	Total	207	100.00%		
	USA	190	91.79%	87.25	94.82
	Other country	17	8.21%	5.19	12.75
Residence in other country	Total	207	100.00%		
	No	163	78.74%	72.67	83.76
	Yes	44	21.26%	16.24	27.33
Home background	Total	204	100.00%		
	Suburban	131	64.22%	57.43	70.48
	Urban	41	20.10%	15.18	26.13
	Rural	30	14.71%	10.50	20.22
	Others	2	0.98%	0.27	3.50
K-12 studies	Total	206	100.00%		
	Public school	142	68.93%	62.31	74.85
	Public/Private	52	25.24%	19.80	31.59
	Private school	7	3.40%	1.66	6.85
	Public/Other	4	1.94%	0.76	4.88
	Other (Home)	1	0.49%	0.08	2.71

Demographic characteristics summarized in Table 8 describe the sample of the current study.

1. *Age.* Most of the students (80.88%) who answered the questionnaire were under 25 years old and 14.22% were between 25 to 36 years old. The age of the sample

presents a picture of persons with limited experience in highly responsible jobs or even any experience in the professional field.

2. *Gender.* The ratio between males and females in the sample showed more women than men (Male, 38.16%, Female, 61.84%). The gender distribution for undergraduates at the University of South Florida for fall 2004 according to the Planning and Analysis Office of Decision Support was 40.8% male and 59.2% female which is very similar to the sample taken in this study. (<http://usfweb2.usf.edu/infomart/infomartapps/>). In the pilot study the distribution was closer (Male, 52.55%; Female, 47.45%) The pilot percentages seem to be larger because the male population in engineering is usually larger than the female population and there were 60 students in the sample of 196 students who were engineering majors. The statistical method of chi-square goodness-of-fit testing was applied to gender in order to describe the extent to which the distributions were similar or different between the sample and the USF demographics, finding a Cohen's small effect size for gender ($w = 0.054$), less than 0.10 which reinforce the representativeness of the sample.
3. *Academic Major.* College students from a wide number of majors comprised the sample and collectively cited a total of 65 different majors. The largest number was 17 college students from political science or 8.25% of the sample. Fourteen students were taking criminology as well as psychology, thirteen students were in English education, and eleven were in international studies. A total of 60 students indicated 38 different minors. Five of these minors were in history representing 8.33%, four in Spanish, and three in mathematics, criminology, and sociology.

Table 9 shows with detail all major and minors in which college students who answered this questionnaire were enrolled. Most of the majors and minors were oriented toward non-technical areas. The reason for this orientation was that most of students were majors in the College of Arts and Sciences, the University's largest college.

4. *Student status.* Most of the participants were senior level students (39.61%). Junior level students represented 33.33% and sophomore students represented 17.87%. It is important to note that statistics from the University of South Florida (USF) for fall 2004 indicated that of the 32,442 undergraduate students registered, 11,469 students were senior level (35.35%) and 8,996 students were junior level (27.73%). These figures indicate a high degree of congruency between the sample and the actual enrollment of the University. A chi-square goodness-of-fit testing statistics was applied to student status in order to describe the extent to which the distributions were similar or different between the sample and the USF demographics. A large Cohen's effect size was found for this distribution of students ($w = 0.39$) which is less than 0.50 and bigger than 0.30, limits for large and medium size coefficient respectively.
5. *Marital status.* The percentage of single persons was very high (87.18 %) while only 10.77% were married. This fact coincides with the average age which was under 25 years old.
6. *Employment status.* A large number of students had some part time job (54.37%). The percentages of students unemployed (24.76%) and those working full time (20.87%) were quite similar.

7. *Employer.* The majority of students who were employed were working for private corporations (65.61%). In the pilot study, this percentage was 65.49%, which is nearly equivalent to the present study.
8. *Ethnicity.* Almost three fourths of the students were Caucasians (White) (70.24%). African-American students comprised 12.20% followed by Asian and Hispanic ethnics with 7.32% and 6.34% respectively. The USF statistics for fall 2004 related to the ethnicity of college students listed 68.01% as White, 12.55% Afro-American, 10.62% Hispanics, and 5.59% Asian, corroborating once again the congruency of the sample with the University population as a whole. Once again, a chi-square goodness-of-fit testing statistical method was applied to ethnicity of college students in order to describe similar or different distributions between the sample and the USF ethnicity demographics, finding a medium Cohen's effect size considering White, African-Americans, Hispanic, Asians, and others students ($w = 0.158$) which is less than 0.30 and bigger than 0.10, limits for medium and small effect size coefficient respectively.
9. *Citizenship.* American college students represented a very high percentage of the population surveyed (91.79%).
10. *Residence in other countries.* A high percentage of students had not lived abroad (78.74%). Those who had resided abroad cited 33 different countries of residence such as England (7 students), Germany (6 students), and Japan (4 students) among others, over the total of 207 students. Also, 17 students reported living in more than one country. Most of these students were likely originally from other

countries. From this group, 16 had lived abroad for more than 10 years, including some with 33, 22 and 20 years of residence in other countries.

11. *Home background.* Most of the students (64.22%) were from suburban environments, 20.10% were from urban settings, and 14.71% were from rural settings.

12. *Years studied in K-12 and type of school.* Most of students had studied in public schools (68.93%) while 25.24% had studied in both private and public schools. A very low percentage of students had studied in private school for their whole K-12 experience, (3.40%). One student reported completing all of her K-12 schooling at home.

Table 9

The Study Questionnaire Demographics - Major and Minor

MAJOR	Number	Percentage	MINOR	Number	Percentage
Political Sciences	17	8.25%	History	5	8.33%
Criminology	14	6.80%	Spanish	4	6.67%
Psychology	14	6.80%	Criminology	3	5.00%
English education	13	6.31%	Mathematics	3	5.00%
International studies	11	5.34%	Sociology	3	5.00%
Business. Administration.	9	4.37%	Anthropology	2	3.33%
Anthropology	7	3.40%	Asian studies	2	3.33%
History	7	3.40%	English	2	3.33%
Biology	5	2.43%	French	2	3.33%
Education	5	2.43%	International relations	2	3.33%
English	5	2.43%	Marketing	2	3.33%
International relations	5	2.43%	Music	2	3.33%
Accounting	4	1.94%	Psychology	2	3.33%
International business	4	1.94%	Religious studies	2	3.33%
Mass communications	4	1.94%	Aerospace studies	1	1.67%
Mathematics	4	1.94%	American sign language	1	1.67%
Music Performance	4	1.94%	Applied physics /Biology	1	1.67%
Linguistics	4	1.94%	Biology	1	1.67%
Art History	3	1.46%	Business Management	1	1.67%
Communication	3	1.46%	Economics	1	1.67%
Economics	3	1.46%	Education	1	1.67%
Electrical Engineering	3	1.46%	Gerontology	1	1.67%
Interpreter	3	1.46%	Humanities	1	1.67%
Journalism	3	1.46%	International affairs	1	1.67%
Undecided	3	1.46%	International business	1	1.67%
Advertising	2	0.97%	Italian	1	1.67%
Biochemical science	2	0.97%	Japanese	1	1.67%
Creative writing	2	0.97%	Latin	1	1.67%
English Literature	2	0.97%	Leadership	1	1.67%
Finance	2	0.97%	Management	1	1.67%
French	2	0.97%	Marine sciences	1	1.67%
Gerontology	2	0.97%	Mass Communications	1	1.67%
Philosophy	2	0.97%	Microbiology	1	1.67%
Sociology	2	0.97%	Physical education	1	1.67%
			Political sciences	1	1.67%
<i>Continue next page</i>			Public health	1	1.67%
			Russian	1	1.67%
			Uncertain	1	1.67%
			<i>Total</i>	60	100.00%

Table 9 (Continued)

The Study Questionnaire Demographics - Major and Minor

MAJOR	Number	Percentage
African studies	1	0.49%
Architecture	1	0.49%
Art	1	0.49%
Biomedical science	1	0.49%
British-American literature	1	0.49%
Chemistry	1	0.49%
Communication disorders	1	0.49%
English/Creative writing	1	0.49%
Environmental sciences	1	0.49%
Film	1	0.49%
Foreign language education	1	0.49%
Geography	1	0.49%
German	1	0.49%
ITT	1	0.49%
Language	1	0.49%
Legal Studies	1	0.49%
Management information systems	1	0.49%
Mechanical engineer	1	0.49%
Medical technology	1	0.49%
Non-degree seeking	1	0.49%
Nursing	1	0.49%
Religious studies	1	0.49%
Social work	1	0.49%
Special education	1	0.49%
Speech path	1	0.49%
Studio art	1	0.49%
Telecommunications	1	0.49%
Theatre	1	0.49%
Urban geography	1	0.49%
Video game making	1	0.49%
Visual arts	1	0.49%
<i>Total</i>	206	100.00%

Demographics reflect the similarities and dissimilarities among the different variables chosen for this research offering a wide range of possibilities of interactions and relationships.

Importance and Application of Ethical Values

The instrument developed included questions related to the importance of ethical values in part A and in part B, The difference is that in part A, students were required to answer what were the most important values for themselves and what were the most important ethical values others hold according their criteria. These two questions were asked without any reference, external help or suggestion, while in part B, a list of 28 ethical values was given which students rated according to their importance and their application. In part B, students also had the opportunity to add any value they considered of real importance but this opportunity was seldom utilized.

A list with all the values selected by college students trying to identify the most important ethical values in Part A for them is summarized in Table 10. A quantity of 133 values and terms were summarized; from these values and terms, 56 were not included in the 360 values considered by the different authors and experts' lists from which the selected list of values used in this study originated.

The procedure for classifying the importance of ethical values is presented in three groups of values.

1. Values previously identified and selected by the author's list.
2. Values previously identified and selected within the 360 values compiled in the authors' lists. See Table 1 in Appendix B.
3. Values not previously identified and selected by authors' lists.

Table 10 is subdivided in three sections according to the type of values.

There were 56 answers that comprise terms as ethical values not previously identified and not compiled within the 360 values of the authors' lists. These were given for analysis to four external persons in order to clarify if the term belonged to an ethical value consideration or were just "something else" as a matter of judgment. These four persons were professionals from the University of South Florida who affirmed to be conscious about ethical values criteria, two current professors, one administrative director dealing with college students' scholarships, and one former coordinator of languages with international and multidisciplinary background. From this consensus, 12 terms were considered ethical values and the rest, 44 terms were not within the scope of the focus of this study. These values and terms together with those obtained from the question related to the most important ethical values that other people hold in Part A are summarized in Appendix I. As an example, some of the verbatim terms like being human, being nature, be yourself, improving life, work ethics, live life to the fullest, improving life, manners, and others may be related in some way with ethical values but are not actually ethical values. Some do not have direct relationships such as opinion, personality, team player, uncertainty, strong belief, sportsmanship, school, environment, keep language, money, wealth, and others. A number of students wrote terms which involved ethical values but these again are not actually ethical values such as church, God, believing in God, put God first. Another category of terms within those called "something else" were terms like abortion, pro life, heterosexual marriage, which deserve attention because these represent differing points of view depending upon the criteria people use to think about values.

As previously said, the 56 terms which comprised those terms defined as ethical values for the reviewers and those called “something else” terms are included in Appendix I together with those treated later in the same way in order to choose the ethical values not previously identified within the 360 values of the authors’ lists of Table 13. None of the terms mentioned as “something else” were selected more than twice; therefore, they do not represent much influence in the study conclusions.

Table 10

Important Ethical Values selected by College Students (Part A)

1. Values previously identified and selected by the author's list		
Compassion	Honesty	Patience
Courage	Humbleness	Respect / Self-respect
Courteously / Courteous	Humor	Responsibility
Creativity	Integrity	Self-control
Discipline	Justice	Service
Fairness	Kindness	Tolerance
Friends	Knowledge	Understanding / Self-Understanding
Generosity	Love	Unity
Hard work	Motivations / Self-motivation	
<i>Total: 26 values</i>		
2. Values previously identified and compiled in the authors' lists.		
Accountability	Education	Privacy
Altruism	Equality	Punctuality
Being genuine	Excellence	Reliability
Being supportive	Faith / Faithfulness	Religion / Religiousness
Care / Caring	Family	Resourcefulness
Charity	Family / Respect	Rightness
Choice	Freedom / Free	Safety
Commitment	Happiness	Security future
Culture	Health	Self-Loyalty
Democracy	Help others / Helpfulness	Sensitivity
Dependable	Honor	Selflessness
Determination	Loyalty	Sincerity
Devotion	Morality	Spirituality
Discrete	Open minded	Telling Truth
Diversity	Peace	Trust / Trustworthy
Due Process	Personal values	Truth / Truthful / True to self
Duty	Pride	Wisdom
<i>Total: 51 values</i>		
3. Values not previously identified and selected by the authors' lists		
Acceptance	Following laws	Piety
Decency	Fortitude	Purity
Dignity	Humanitarianism	Reason / Reasonable
Don't cheat	Impartiality	Willpower
<i>Total: 12 values</i>		
<i>Total all kind of values:</i>		<i>89 values</i>

Table 11 shows the percentages of the different values college students cited four or more times as most important in Part A of the questionnaire as their three choices and the total of these choices.

Table 11

Percentage of Important values for college students by choice from Part A

	<i>1st choice</i>		<i>2nd choice</i>		<i>3rd choice</i>		<i>Total</i>	
* Honesty	99	47.37%	27	13.43%	15	7.98%	141	68.12%
* Integrity	9	4.31%	26	12.94%	10	5.32%	45	21.74%
Loyalty	2	0.96%	16	7.96%	19	10.11%	37	17.87%
* Respect/Self-respect	8	3.83%	13	6.47%	16	8.51%	37	17.87%
Trust/Trustworthy	6	2.87%	13	6.47%	7	3.72%	26	12.56%
Family	17	8.13%	5	2.49%	2	1.06%	24	11.59%
Morality	3	1.44%	5	2.49%	6	3.19%	14	6.76%
* Compassion	2	0.96%	3	1.49%	6	3.19%	11	5.31%
Equality	3	1.44%	2	1.00%	6	3.19%	11	5.31%
* Hard work	2	0.96%	7	3.48%	2	1.06%	11	5.31%
* Responsibility	2	0.96%	2	1.00%	4	2.13%	8	3.86%
Culture	2	0.96%	3	1.49%	2	1.06%	7	3.38%
Education			4	1.99%	3	1.60%	7	3.38%
Faith/Faithfulness	4	1.91%	2	1.00%	1	0.53%	7	3.38%
* Fairness	1	0.48%	4	1.99%	1	0.53%	6	2.90%
* Friends			3	1.49%	3	1.60%	6	2.90%
* Kindness	2	0.96%	2	1.00%	2	1.06%	6	2.90%
Religion/Religiousness	3	1.44%	3	1.49%			6	2.90%
* Generosity			2	1.00%	3	1.60%	5	2.42%
Honor	1	0.48%	1	0.50%	3	1.60%	5	2.42%
* Love	2	0.96%	2	1.00%	1	0.53%	5	2.42%
Truth/True to self	1	0.48%	2	1.00%	2	1.06%	5	2.42%
Care/Caring	1	0.48%	1	0.50%	2	1.06%	4	1.93%
* Courage			2	1.00%	2	1.06%	4	1.93%
* Justice	1	0.48%			3	1.60%	4	1.93%
* Sincerity			2	1.00%	2	1.06%	4	1.93%
<i>Total values: 26</i>								
<i>Number of students</i>	207		201		188		207	
(*) Values similar to the list of ethical values selected in this study								

Table 12 shows the total of the proportions for each important ethical value for college students with more than four choices with their respective confident intervals.

Table 12

Proportions of important ethical values for college students and confidence intervals

	<i>n</i>	<i>Total</i>	Confidence intervals	
* Honesty	141	68.12%	61.49	74.09
* Integrity	45	21.74%	16.66	27.85
Loyalty	37	17.87%	13.25	23.66
* Respect/Self-respect	37	17.87%	13.25	23.66
Trust/Trustworthy	26	12.56%	8.72	17.77
Family	24	11.59%	7.91	16.67
Morality	14	6.76%	4.07	11.03
* Compassion	11	5.31%	2.99	9.26
Equality	11	5.31%	2.99	9.26
* Hard work	11	5.31%	2.99	9.26
* Responsibility	8	3.86%	1.97	7.43
Culture	7	3.38%	1.65	6.81
Education	7	3.38%	1.65	6.81
Faith/Faithfulness	7	3.38%	1.65	6.81
* Fairness	6	2.90%	1.34	6.18
* Friends	6	2.90%	1.34	6.18
* Kindness	6	2.90%	1.34	6.18
Religion/Religiousness	6	2.90%	1.34	6.18
* Generosity	5	2.42%	1.04	5.53
Honor	5	2.42%	1.04	5.53
* Love	5	2.42%	1.04	5.53
Truth/True to self	5	2.42%	1.04	5.53
Care/Caring	4	1.93%	0.75	4.86
* Courage	4	1.93%	0.75	4.86
* Justice	4	1.93%	0.75	4.86
* Sincerity	4	1.93%	0.75	4.86
<hr/>				
<i>Number of students</i>	<i>207</i>			
<hr/>				
(*) Values similar to the list of ethical values selected in this study				

Some results shown in Table 10, 11, and 12 are very noticeable and have high relevance.

Honesty was selected as the most important ethical value. Honesty generated a percentage of 68.12% considered as a total of 3 choices over the number of students surveyed, which was much higher than the second choice, integrity which was selected at a rate of less than one third that honesty (21.74%). Loyalty and respect/self-respect represented less than one fourth (17.87%) of honesty. As a first choice, the ethical value honesty was cited by nearly half of the sample population (47.83%).

Students counted only 26 values four or more times as a total of the three choices. Four ethical values appear to be the most important for college students, honesty, integrity, loyalty, and respect/self-respect. The fact that 141 students selected honesty is very important and will be discussed in chapter Five. Except for the third choice, honesty was the first selection while integrity was the second both as a total and as a second and third choice.

In Part A, answers refer to ethical values that college students think other people hold. The college students' responses provided 140 ethical values which are depicted in Table 13, and 14. These tables are similar to the previous Table 10 and 11 which account for the number of values and the percentages as totals and for the three choices respectively.

Table 13 is subdivided into three sections according to the type of values as it was similarly done in Table 10. There were 64 answers that comprise terms as ethical values not previously identified and not compiled within the 360 values of the authors' lists but were considered by students when they answered what ethical values college students think other people hold. These terms and values were given for analysis to the same four external persons as shown in Appendix I together with those terms and values related to

the important values for college students. Appendix I joins those terms from answers according to the importance of ethical values of college students in part A and those from answers related to the importance of ethical values others hold as judged by college students, also in part A. This consensus helped to clarify if the terms belong to an ethical value consideration, or were just “something else” as a matter of judgment. From this consensus, 10 were considered as ethical values and are shown in Table 13; the rest, 54 were considered as “something else”, which are not necessarily within the scope of the focus of this study.

Appendix I shows terms for both cases (EVs important for C.S. and EVs others hold) where EVs = ethical values.

The consensus was achieved from four professional persons from the University of South Florida who expressed an understanding of ethical values. From the list of terms not included in the authors’ lists shown in Appendix I, they selected those terms they considered ethical values which were a total of 27.

Person A selected 12 EVs, person B selected 8 EVs, person C selected 7 EVs, and person D selected 11 EVs; some of the values were similar for the reviewers.

Percentage agreement	Number of EVs
100%	6
75%	6
50%	5

From the total of 27 different ethical values:

- 6 EVs were common across all four reviewers (Decency, dignity, humanitarianism, impartiality, don’t cheat, and piety).

- 6 EVs were common across three of the reviewers (Don't kill, don't lie, don't steal, don't hurt others, will power, and purity).
- 5 EVs were common across two of the reviewers (Acceptance, following laws, fortitude, reason, and liberty).
- The other 10 ethical values were not taken into account because those were selected by only one person (Non-judgment, consent, character, do good to others, professionalism, self-involvement, good character, team player, treat others good, and work ethics).

Some new terms appear when students answer the ethical values other people hold such as arrogant certitude, egos, greed, and vanity which indeed are “antivalues”. Also, other terms like looks, cars, degree, socials, wealth, success, winning, superiority, popularity, reputation, social control, serving me, and career are highly related with status and personal material goals depending on what persons expect in life. Another group of terms seems to be more directed to personal improvement like be a good person, live life to the fullest, prompt, and possibly marriage. Some terms were more related with civic issues like democracy, fighting terrorism, political integrity, survival, sexual monogamy, concluding with relativism which offers ample possibilities for interpretation. In Appendix I, it is possible to observe all of these terms and values.

“Antivalue” is considered in this study as opposite to an ethical value. For example, the antivalue of love could be hate, the antivalue of respect could be lack of respect, in the case of honesty could be lie or cheat, and so forth.

A decision was made by the author to use the college students' responses verbatim. The author associated the students responses with values previously identified

in the author's list and with values previously identified in the authors' lists in order to determine whether or not the author's association was appropriate.

The appropriateness was determined by asking the four external reviewers previously mentioned to either "agree" or "disagree" with the author's association. If three of the four reviewers were in agreement, the association was verified.

Three analyses were conducted. In all the analyses, at least three of the four reviewers agreed.

The first analysis was conducted with a sample of 40 students. When the college students answered the last two questions of Part A of the questionnaire, they had the freedom to select values or terms spontaneously. Some of these terms or values were close in meaning and were associated by the author. The author selected the answers of 40 students out of the 207 students who answered the question related to the values college students considered important, and out of the 197 students who answered the question related to the ethical values other people considered important. Every fifth student from each class was selected to comprise the sample of 40 students. In the German class, the 9th and the 14th students were selected as the 10th student did not answer the two questions and there were only fourteen students in the class.

A list with the author's associated values selected by the author from all the values or terms that these 40 college students answered in Part A of the questionnaire was sent to these four external reviewers (see Appendix K).

The question for the four reviewers in the three analyses was: I have matched the verbatim values of the college students as follows. Do you agree or disagree with the matched values?

In the second analysis, the reviewers were asked whether they agreed or disagreed with the author's association of the values identified in the author's list and the values selected by all the students (see Appendix L).

In the third analysis, the reviewers were asked similarly whether they agreed or disagreed with the author's association of the values identified in the authors' lists and the values selected by all the students (see Appendix M).

Table 13

Important ethical values other people hold selected by students (Part A)

1. Values previously identified and selected by the author's list		
Attentiveness	Forgiveness	Knowledge
Be honest	Friendship	Love
Be Kind	Generosity	Patience
Communication	Hard work	Respect / Self-respect
Compassion	Honesty	Responsibility
Courage	Humility	Service
Creativity	Integrity	Tolerance
Diligence	Justice	Understanding
Fairness	Kindness	Unity
<i>Total: 27 values</i>		
2. Values previously identified and compiled in the authors' lists.		
Altruism	Equality	Pride
Ambition	Excellence	Privacy
Attitude	Faith / Faithfulness	Reliability
Care	Family	Religion / Religiosity
Caring for environment	Freedom	Pursuit of Happiness
Charity	Freedom of speech	Resourcefulness
Choice / Pro-Choice	Frugality	Rightness
Commitment	Happiness	Safety
Competition	Honor	Self-esteem
Consideration	Loyalty	Selflessness
Culture	Morality / Morals	Spirituality
Dedication	Optimism	Supporting others
Dependability	Peace	Take care of family
Devotion	Politeness	Team Player
Diversity	Open minded / Openness	Truth / Truthfulness
Duty	Power	Trust / Trustworthy
Education		
<i>Total: 49 values</i>		
3. Values not previously identified and selected by the authors' lists		
Acceptance	Don't Kill	Impartiality
Dignity	Don't Lie	Liberty
Don't cheat	Following laws	Don't steal
Don't hurt		
<i>Total: 10 values</i>		
Total of all kind of values: 86 values		

Table 14 shows the percentages of the different values college students cited four or more times as the most important that other people hold. The table shows the three choices they answered plus the total of them.

A very relevant fact, once more, is that honesty was selected as the most important ethical value people hold. Honesty generated a percentage of 51.79% considered as a total of 3 choices over the number of students surveyed, which is higher than the following three selected ethical values, respect, integrity, and loyalty. As a first choice, honesty had a percentage of 32.49% followed by respect with 7.11% and family with 5.58%. This difference is important because it is more than four times the next most selected value.

Considering the sum of the three choices and finding their percentage over the number of college students surveyed, only six values are over 10% (honesty, respect, integrity, loyalty, trust, and family); only six values are over 5%, (hard work, religion, kindness, money, equality, and faith). There were 25 values that occurred four or more times among a total of 140 values or “something else” that college students wrote in their answers.

These figures generate thought about the large number of ethical values, values of all kinds, strengths, virtues, attributes, wishes, terms, and “something else” terms that people may confuse and interpret in different ways when they are questioned about ethical values.

Table 14

Proportions of important ethical values other people hold selected by college students by choice from (Part A)

	<i>1st choice</i>		<i>2nd choice</i>		<i>3rd choice</i>		<i>Total</i>	
* Honesty	64	32.49%	20	11.11%	18	11.11%	102	51.78%
* Respect	14	7.11%	7	3.89%	11	6.79%	32	16.24%
* Integrity	8	4.06%	11	6.11%	11	6.79%	30	15.23%
Loyalty	6	3.05%	14	7.78%	10	6.17%	30	15.23%
Trust/Trustworthy	9	4.57%	14	7.78%	2	1.23%	25	12.69%
Family	11	5.58%	5	2.78%	5	3.09%	21	10.66%
* Hard work	6	3.05%	6	3.33%	6	3.70%	18	9.14%
Religion/Religiosity	7	3.55%	4	2.22%	5	3.09%	16	8.12%
* Kindness	1	0.51%	6	3.33%	5	3.09%	12	6.09%
Money	7	3.55%	3	1.67%	2	1.23%	12	6.09%
Equality	2	1.02%	6	3.33%	2	1.23%	10	5.08%
Faith/Faithfulness			6	3.33%	4	2.47%	10	5.08%
Morality/Morals	2	1.02%	3	1.67%	4	2.47%	9	4.57%
Culture	3	1.52%	3	1.67%		0.00%	6	3.05%
* Friendship	1	0.51%	3	1.67%	2	1.23%	6	3.05%
* Compassion			1	0.56%	4	2.47%	5	2.54%
* Justice	4	2.03%	1	0.56%		0.00%	5	2.54%
* Love	3	1.52%	1	0.56%	1	0.62%	5	2.42%
* Responsibility	2	1.02%	2	1.11%	1	0.62%	5	2.54%
* Courage			3	1.67%	1	0.62%	4	2.03%
Education	1	0.51%	3	1.67%		0.00%	4	2.03%
Freedom	1	0.51%	2	1.11%	1	0.62%	4	2.03%
Honor			3	1.67%	1	0.62%	4	2.03%
Not stealing	1	0.51%	3	1.67%		0.00%	4	2.03%
Open minded	1	0.51%			3	1.85%	4	2.03%
<i>Total values: 25</i>								
<i>Number of students</i>	197		180		162		197	
(*) Values similar to the list of ethical values selected in this study								

Table 15 shows the total of the proportions for each ethical value that college students considered others hold, with more than four choices with their respective confidence intervals.

Table 15

Proportions of important ethical values other people hold and confidence intervals

	<i>n</i>	<i>Total</i>	Confidence intervals	
* Honesty	102	51.78%	44.83	58.65
* Respect	32	16.24%	11.74	22.03
* Integrity	30	15.23%	10.88	20.91
Loyalty	30	15.23%	10.88	20.91
Trust/Trustworthy	25	12.69%	8.74	18.06
Family	21	10.66%	7.08	15.75
* Hard work	18	9.14%	5.86	13.98
Religion/Religiosity	16	8.12%	5.06	12.78
* Kindness	12	6.09%	3.52	10.34
Money	12	6.09%	3.52	10.34
Equality	10	5.08%	2.78	9.09
Faith/Faithfulness	10	5.08%	2.78	9.09
Morality/Morals	9	4.57%	2.42	8.45
Culture	6	3.05%	1.41	6.49
* Friendship	6	3.05%	1.41	6.49
* Compassion	5	2.54%	1.09	5.80
* Justice	5	2.54%	1.09	5.80
* Love	5	2.54%	1.09	5.80
* Responsibility	5	2.54%	1.09	5.80
* Courage	4	2.03%	0.79	5.10
Education	4	2.03%	0.79	5.10
Freedom	4	2.03%	0.79	5.10
Honor	4	2.03%	0.79	5.10
Not stealing	4	2.03%	0.79	5.10
Open minded/Openness	4	2.03%	0.79	5.10

Total values: 25

<i>Number of students</i>	197
(*) Values similar to the list of ethical values selected in this study	

In Part B of the questionnaire of the study, a selected 28 sets of values were presented to college students in order to score the importance and the application of ethical values from 1 to 10; 10 being the maximum, according their criteria. Table 16

shows the mean for each ethical value related to importance, resulting from the score that students did to each one of the 28 ethical values selected by the author from larger to smaller score. Table 17 does the same related to the application of ethical values by college students. Confidence intervals validated both scores for the mean.

Table 16

Importance of ethical values (Questionnaire – Part B)

	Mean	Confidence intervals	
Respect	9.38	9.20	9.55
Honesty	9.33	9.11	9.54
Responsibility	9.19	8.98	9.40
Knowledge/Learning	9.06	8.85	9.27
Integrity	8.98	8.76	9.19
Fairness/Justice	8.96	8.74	9.18
Perseverance/Hard work	8.91	8.68	9.14
Self-motivation	8.87	8.64	9.09
Love	8.86	8.59	9.13
Self-Discipline/Temperance	8.78	8.54	9.02
Communication	8.75	8.52	8.98
Attentiveness/Kindness	8.68	8.47	8.90
Forgiveness/Compassion	8.67	8.42	8.92
Gratitude/Appreciation	8.59	8.35	8.82
Patience	8.51	8.27	8.75
Decision making	8.45	8.21	8.69
Fulfillment/Diligence	8.44	8.22	8.66
Friendliness/Unity	8.41	8.14	8.69
Generosity	8.34	8.07	8.60
Tolerance	8.30	8.03	8.57
Humor	8.11	7.82	8.40
Vision/Objectivity	8.08	7.82	8.34
Comprehension	8.07	7.81	8.33
Enthusiasm	7.98	7.71	8.25
Humility	7.90	7.62	8.19
Courage	7.77	7.48	8.07
Service	7.54	7.23	7.85
Creativity	7.50	7.16	7.84

The highest score for an ethical value in importance was respect with a mean of 9.38 (10 maximum), which was almost the same as honesty with 9.33. Next, in order, were responsibility (9.19), knowledge/learning (9.06), integrity (8.98), fairness/justice (8.96), perseverance/hard work (8.91), self-motivation (8.87), love (8.86), and the others as detailed in Table 16. All values are close (one to next) and their means ranged from 9.38 to 7.50; suggesting that college students scored all values high.

Even the freedom to write in four spaces “other” values and score those if they wished, only one person additionally cited morality and loyalty in the current study.

When results from the current study were compared with those of the pilot study, a high level of congruency was found. The first ten values preferred in the current study were respect, honesty, responsibility, knowledge/learning, integrity, fairness/justice, perseverance/hard work, self-motivation, love, and self-discipline/temperance while in the pilot study, the order was honesty, respect, integrity, responsibility, knowledge/learning, perseverance/hard work, love, self-motivation, fairness/justice, and communication. These similarities confirm that college students use common criteria to determine the importance of ethical values.

Once again results indicate that these values are important to college students; however, they are not emphasized directly at the college level even in discussions or workshops for foundation, analysis, or reinforcement.

Table 17 is similar to Table 16 but is related to the application of ethical values.

Table 17

Application of Ethical Values (Questionnaire - Part B)

	Mean	Confidence intervals	
Respect	8.87	8.66	9.07
Honesty	8.59	8.36	8.81
Knowledge/Learning	8.57	8.34	8.8
Responsibility	8.51	8.29	8.76
Integrity	8.34	8.07	8.60
Fairness/Justice	8.30	8.06	8.55
Perseverance/Hard work	8.26	8.01	8.51
Attentiveness/Kindness	8.25	8.03	8.48
Friendliness/Unity	8.22	7.96	8.48
Love	8.21	7.89	8.54
Humor	8.08	7.80	8.37
Gratitude/Appreciation	8.02	7.74	8.29
Generosity	7.95	7.69	8.22
Communication	7.90	7.63	8.17
Self-motivation	7.89	7.62	8.16
Forgiveness/Compassion	7.76	7.49	6.04
Comprehension	7.72	7.47	7.98
Decision making	7.65	7.38	7.91
Self-Discipline/Temperance	7.60	7.33	7.87
Fulfillment/Diligence	7.57	7.32	7.83
Tolerance	7.57	7.28	7.87
Vision/Objectivity	7.57	7.32	7.83
Enthusiasm	7.42	7.13	7.71
Creativity	7.20	6.87	7.53
Humility	7.15	6.84	7.46
Patience	7.09	6.78	7.41
Courage	6.95	6.67	7.24
Service	6.74	6.41	7.06

The highest score for an ethical value in application was respect with a mean of 8.87 (10 maximum), closely followed by honesty with 8.59 and knowledge/learning with 8.57. Next, in order, were responsibility (8.51), integrity (8.34), fairness/justice (8.30), perseverance/hard work (8.26), attentiveness/kindness (8.25), friendliness/unity (8.22),

love (8.21), and the others as it may be detailed in Table 17. All values were close again (one to next) and their means ranked from 8.87 to 6.74.

Most of the ethical values selected by college students as the most important concurred with the ones chosen as the most applicable, both in Part B. However, when both percentages were analyzed, the importance of the values was always higher than their application. For example, when respect and honesty were analyzed, just to mention the two highest values scored, it was found that the scores were 9.38 and 9.33 respectively for importance, while their scores for application were 8.87 and 8.59 respectively. The difference was 0.51 in the score for respect and 0.74 for honesty which represented a proportion of 5.45% and 7.93% less in application in relation to importance. These proportions and differences were higher in the pilot study.

Congruency on the selection of values among this study and the pilot study was very high related to application similar to what happened related to importance. The first ten values preferred in this study were respect, honesty, knowledge/learning, responsibility, integrity, fairness/Justice, perseverance/hard work, attentiveness/ kindness, friendliness/unity, and love, while in the pilot study, the order was honesty, love, respect, integrity, perseverance/hard work, responsibility, knowledge/learning, good humor, fairness/justice, and communication. In this case, the order varied, showing that love was one of the most highly scored in the pilot but not as high in this study. These similarities again confirm the commonality used by college students to judge the application of ethical values.

In order to understand some differences between the results related to scores and proportions between both studies, it is important to say that in the pilot study, college

students did not necessarily have to score all the values, just the twelve more important for them while in the current study they were scoring all the values. This fact explains why the means are lower for importance and application.

When results of Table 16 about the importance and those of Table 17 about application of ethical values from answers in Part B were compared with results of Table 12 and also Table 15 about the importance of ethical values of college students and those than other people hold in Part A, once again a congruency emerged and the same values seemed to have priority. Four of these values appeared in the four tables; these are honesty, respect/self-respect, integrity, and hard work. All of them are also included in the author's list.

Most of the other values (8) included in the Table 18, appear in two tables from the four compared. Values frequently match together according if they belonged to the questionnaire in Part A or B; thus, family, loyalty, and trust/trustworthy matched in Part A; and love, fairness/justice, knowledge/learning, and responsibility coincided in Part B. Only kindness was selected among the ten higher priorities in Part A and B matching only twice.

The relevance of Table 18 is that shows a comparison of the most important selected values and their application from four different sources in only one table easing the discussion and helping to visualize better the preference of the values and the answers obtained.

This whole set of data, analysis, and interpretations represented also in tables have supported the study results of the main research question, "What are the ethical values that college students have".

Table 18

Comparison of Ethical Values from Questionnaire Part A and part B

Part A	Part A	Part B	Part B
Importance from Table 12	Values other people hold from Table 15	Importance from Table 16	Application from Table 17
* Honesty	Honesty	Respect	Respect
* Integrity	Respect	Honesty	Honesty
Loyalty	Integrity	Responsibility	Knowledge/Learning
* Respect/Self- respect	Loyalty	Knowledge/Learning	Responsibility
Trust/Trustworthy	Trust/Trustworthy	Integrity	Integrity
Family	Family	Fairness/Justice	Fairness/Justice
Morality	Hard work	Perseverance/Hard work	Perseverance/Hard work
Compassion	Religion/Religiosity	Self-motivation	Attentiveness/Kindness
Equality	Kindness	Love	Friendliness/Unity
* Hard work	Money	Self- Discipline/Temperance	Love
<i>Total of the ten highest scored values in each table: 40 values</i>			
<i>Values repeated in the four tables: 4 (Marked with (*))</i>			
<i>Values repeated in two tables: 8</i>			

Usefulness of Ethical Values

The question, “Do you think ethical values are useful for people in work, family, society, and education” was answered as “strongly agree” in most cases. More specifically, work received percentage of 71.92% and family received a percentage of 84.73% which was the highest. Society was 70.44% and education 67.49%. It is noteworthy and important that when the “strongly agree” scores are added to the “agree” scores, the percentage for family rose to 99.02%. Results are also high for the other three

areas; thus, work was 95.07% while society and education were 94.58% and 93.60% respectively. All these results are shown in Table 19.

Confidence intervals were applied to the proportions.

Table 19

Usefulness of Ethical Values in this study

		n	Proportion (%)	Confidence intervals (%)	
To work	Strongly agree	146	71.92%	65.37	77.65
	Agree	47	23.15%	17.88	29.42
	Neither agree nor disagree	6	2.96%	1.36	6.30
	Disagree	4	1.97%	0.77	4.95
	Strongly disagree	0	0.00%		
		203	100.00%		
To family	Strongly agree	172	84.73%	79.14	89.03
	Agree	29	14.29%	10.14	19.77
	Neither agree nor disagree	2	0.99%	0.27	3.53
	Disagree	0	0.00%		
	Strongly disagree	0	0.00%		
		203	100.00%		
To society	Strongly agree	143	70.44%	63.83	76.29
	Agree	49	24.14%	18.77	30.47
	Neither agree nor disagree	9	4.43%	2.35	8.20
	Disagree	1	0.49%	0.08	2.73
	Strongly disagree	1	0.49%	0.08	2.73
		203	100.00%		
To education	Strongly agree	137	67.49%	60.77	73.56
	Agree	53	26.11%	20.55	32.56
	Neither agree nor disagree	12	5.91%	3.41	10.04
	Disagree	1	0.49%	0.08	2.73
	Strongly disagree	0	0.00%		
		203	100.00%		

The maximum possible score was 1,015, which is the product of 203 students who answered this question multiplied by 5 as the maximum possible score corresponding to “strongly agree”. Table 20 shows the mean of the rating of usefulness of ethical values for the four areas considered, work, family, society, and education.

Table 20

Rating of usefulness of ethical values

	Mean	Confidence intervals	
Work	4.65	4.56	4.74
Family	4.84	4.78	4.89
Society	4.64	4.55	4.72
Education	4.61	4.52	4.69
Strongly agree = 5; Agree = 4, Neither agree nor disagree = 3; Disagree = 2; Strongly disagree = 1			

The data obtained, once analyzed, revealed that only two students answered “neither agree nor disagree” to usefulness of ethical values for family; all other answers were “agree” or “strongly agree” ethical values for family. With regard to work, six answered “neither agree nor disagree” and four signed “disagree” while nine preferred “neither agree nor disagree”, one chose “disagree”, and another “strongly disagree” for society. This was the only “strongly disagree” choice for all areas. In the area of education twelve answered, “neither agree nor disagree” and only one, “disagree”. Two hundred three students answered this particular research question which suggests college

students are very conscious of the usefulness of ethical values. This was also the case with the pilot study.

Benefits of Ethical Values

The question, “Try to say in two different words what are the main benefits that the application of these ethical values bring to individuals, families, education, and society” found out how college students relate ethical values application with new terms, factors, values, virtues, or concepts. College students had absolute freedom to choose their own terms and not necessarily those selected on the previous list of ethical values of the pilot instrument; therefore, new values, virtues, or terms related to the study emerged. Each participant listed in priority order two values or terms for individuals, families, education, and society. The results revealed that college students wrote some new terms and others coincided with the ones included in the list of the questionnaire or within the wide variety of values selected by the authors’ lists. Only those values repeated more than five times (counting the two choices) are shown in Tables 21 and 22. The percentages in the table were calculated considering the number of repeated terms or values given by students divided by the total number of students who answered. Because there were two choices, percentages tend to be higher when the total of values is considered.

Benefits of ethical values to individuals indicate that respect and happiness are the two most selected values with 13.16% and 11.58 % respectively followed by fulfillment, self-respect, and friendship. Pride, trust, self-esteem, integrity, and confidence are included among the values approximating 5%.

Benefits of ethical values to family vary in the selection of values compared with individuals. With regard to family, love emerged as the most important benefit with a percentage of 34.72% followed by unity with 20.21%. When these two values are added, college students confirm that more than 50% of them are focused on these two values. Togetherness, cohesiveness, and closeness considered together summed 21.76% and these values seemed very close related and were selected as benefits for family. This is true because there is less dispersion of values and terms in reference to family than in individuals, education, and society. Respect was selected as benefit in individuals, family, education, and society.

Table 21

Benefits of ethical values for individuals and family

Benefits for individuals			Benefits for family		
	Percentage			Percentage	
	n	(%)		n	(%)
* Respect	25	13.16%	* Love	67	34.72%
Happiness	22	11.58%	Unity	39	20.21%
* Fulfillment	18	9.47%	Trust/Trustworthiness	25	12.95%
* Self-respect	16	8.42%	* Respect	21	10.88%
* Friendship	13	6.84%	Togetherness	19	9.84%
Pride	11	5.79%	Cohesiveness	12	6.22%
Trust	10	5.26%	Closeness	11	5.70%
Self-esteem	10	5.26%	Happiness	11	5.70%
* Integrity	9	4.74%	* Understanding	11	5.70%
Confidence	9	4.74%	Strength	8	4.15%
* Understanding	7	3.68%	Security/Safety	7	3.63%
* Honesty	6	3.16%	* Communication	7	3.63%
Self-worth	6	3.16%	Cooperation	6	3.11%
Content	5	2.63%	Harmony	6	3.11%
Peace/Inner peace	5	2.63%	Boldness	6	3.11%
* Responsibility	5	2.63%	* Honesty	6	3.11%
* Tolerance	5	2.63%	Loyalty	5	2.59%
			Peace	5	2.59%
			* Responsibility	5	2.59%
Answers=190			Answers=193		
n/190			n/193		

(*) Values similar to the list of ethical values selected for this study

Table 22 is similar to the previous but is related to education and society.

Table 22

Benefits of ethical values for education and society

Benefits for education			Benefits for society		
	n	Percentage (%)		n	Percentage (%)
* Knowledge	42	22.83%	Unity	24	12.77%
Success	26	14.13%	* Respect	23	12.23%
* Fulfillment	14	7.61%	Peace	20	10.64%
* Respect	14	7.61%	* Fairness	14	7.45%
* Integrity	13	7.07%	* Tolerance	10	5.32%
* Learning	13	7.07%	* Understanding	9	4.79%
* Fairness	12	6.52%	* Justice	9	4.79%
* Understanding	10	5.43%	Harmony	7	3.72%
* Comprehension	9	4.89%	Trust	7	3.72%
Intelligence	8	4.35%	* Friendships	7	3.72%
* Motivation	8	4.35%	Equality	7	3.72%
Accomplishment	6	3.26%	Cooperation	6	3.19%
* Patience	5	2.72%	Productivity	6	3.19%
Wisdom	5	2.72%	* Responsibility	6	3.19%
Equality	5	2.72%	Success	6	3.19%
			Progress	6	3.19%
			Service	5	2.66%
			* Communication	5	2.66%
			* Compassion	5	2.66%
			Acceptance	5	2.66%
			Community	5	2.66%
			Happiness	5	2.66%
			* Integrity	5	2.66%
			Togetherness	5	2.66%
			* Kindness	5	2.66%
Answers=184			Answers=188		
n/184			n/188		

(*) Values similar to the list of ethical values selected for this study

Benefits of ethical values to education indicated that the main concentration was with the values knowledge and success, with 22.83% and 14.13% respectively. The following values were five values approximating 7%, which is half that of success. The second most selected was fulfillment, self-respect, integrity, learning, and fairness. Other

values are around 5% such as understanding, comprehension, intelligence, and motivation.

Benefits of ethical values to society identified three values to be very similar, unity (12.77%), respect (12.23%), and peace (10.64%). In this area, besides the three already noted, the variety of values was larger as may be seen in Table 22.

Each area has its own characteristics and varies in the selection of values. This fact is very noticeable with regard to family where love emerged as the most important benefit with a percentage of 34.72%, followed by unity with 20.21%. If these two values are added, college students confirm that more than 50% of them are focused in these two values. This is more remarkable when togetherness, cohesiveness, and closeness which are very closely related each other are added. These three values together rose to 21.76% more, which added to the 54.93% of the two first mentioned, love and unity total 76.69%. This supports the criteria that there is less dispersion of values and terms in reference to family than in individuals, education, and society. Values such as trust and respect also had high influence in family represented by 12.95% and 10.88% respectively.

Fewer of the 207 students answered questions related to the benefits for education (184) and for society (188) than for individuals (190) and family (193).

Another point is that when results from this study are compared with those obtained in the pilot study, the congruence between these results is very similar. In the pilot study the order of selection was for individuals, happiness, fulfillment, success, respect/self-respect, self-contentment, peace, and trust. Only success is not included in Table 20 because it was selected only four times in the current study. For family is even more impressive when the pilot indicated in priority order, love, unity happiness, respect,

trust, togetherness, and bonding, almost the same order as those values selected in the current study.

Comparing this study with the pilot study in the area of education again concurrence seems to be the rule. The order in the pilot was knowledge, success, understanding, integrity, learning, and respect; all of them are included in the table and the two first in the same order and in a very close order the others. In the area of society, respect, peace, tolerance, unity, communication, understanding, and justice formed the sequence in the pilot study indicating once more the great similarity between the responses of the pilot and this study.

It is important to note that almost all the benefits most selected were also ethical values and from these, more than the half in the area of education and nearly half in the other areas were included in the list of the author. The rest were in the lists of the other authors studied. Those terms that were “something else” are usually not repeated more than twice even when there was a very wide variety of all kinds of terms.

The ethical value, respect, was always selected in all areas as one with higher percentages; also appears Understanding in the four areas. Other values that appear in three areas are peace, happiness, integrity, responsibility, and trust. Most of the similarities are between individuals and family and between education and society.

Love had the highest number of repeated values (67 times) even when appearing in only one area, followed by knowledge (42) that also appears once but only in the area of education. Considering all the areas together, respect (83 times) was the most selected benefit followed by love (67) and unity (63). They are followed by knowledge and trust with 42, and happiness and understanding with 38 and 37 times respectively.

There are, among the total of values or terms selected by college students, several relevant and interesting non-listed values or terms within the variety of their answers, summarized in Tables 21 and 22, that encourage the benefits of ethical values linked to:

1. Individuals: Terms related with personal self-growth such as companionship, confidence, contentment, great self-esteem, leadership, motivation, personal gain, pride, belief in one self, catharsis, common sense, dignity, honor, independence, tranquility, longevity, and sense of direction; and others with even more inner roots such as balance, enlightenment, humanity, sense of being, uniqueness, guilt-free, good heartedness, self-awareness, satisfaction, self-growth, peace of mind, prosperity, wholeness, and be yourself.
2. Families: Students associated the terms with ethical values such as stability, character, connection, morals, care, direction, nurturing, support, belonging, discipline, intimacy, better understanding, loyalty, compassion, acceptance, agreement, and future.
3. Education: Many of the terms and values related with education are highly related with goal achievement as accomplishment, willingness, focus, concern for quality, belief, dedication, decision-making, perseverance, self-discipline, self-motivation, dedication, determination, encompassing, drive, goal attainment, and future while others are more oriented to further success like vision, worthiness, professionalism, money, leadership, pride, judgment, freedom and independence.
4. Society: Some students cited terms that tend to be very positive such as less chaos, less problems, less violence, non ignorance, non conflict, liberty,

collaboration, compatibility, advancement, stability, progress, productivity, solidarity, stabilization, accountability, culture, common responsibility, rewards, safety, support, solid work ethics, safe harbor, prosperity, and overall happiness. However, some students mentioned what they think indirectly about society as organized chaos, rules, conflict, control, greed, measure, duty, leadership, critics, get messy, and power.

Ethical Values Origin

The research question considered where college students acquired and developed the ethical values they hold and apply. Based on importance according to their criteria, a graduated choice from 1 to 10 was implemented, with 1 being the most important environment. The results were clear; home is the first and most influential place by far.

As a summary, results are shown in Table 23 taking into account those rated 1 as the most important and also the percentages from the 2nd, 3rd, and 4th priority order plus those ranked between 5th and 10th order. When the data obtained were analyzed, home origin for acquiring ethical values rated 45.27% as a first choice and 12.94% as a second followed by religion with 16.15% as a first choice and 19.79 as a second. The third selection was friends, especially as second priority (17.26%), third priority (14.72%, and fourth priority (10.15%). Education in all its levels was always in the middle of the selection as well as community.

Table 23

<i>Origin of ethical values</i>								
Choice Order	Origin Home		Origin college		Origin Friends		Origin Religion	
	n	%	n	%	n	%	n	%
1	91	45.27%	8	4.15%	9	4.57%	31	16.15%
2	26	12.94%	7	3.63%	34	17.26%	38	19.79%
3	6	2.99%	23	11.92%	29	14.72%	19	9.90%
4	2	1.00%	20	10.36%	20	10.15%	10	5.21%
5 to 10	76	37.81%	135	69.95%	105	53.30%	94	48.96%
	201	100.00%	193	100.00%	197	100.00%	192	100.00%

Choice Order	Origin Elementary School		Origin High School		Origin Community		Origin Middle School	
	n	%	n	%	n	%	n	%
1	4	2.06%	4	2.11%	4	2.08%	5	2.67%
2	17	8.76%	7	3.68%	11	5.73%	3	1.60%
3	30	15.46%	15	7.89%	22	11.46%	18	9.63%
4	22	11.34%	26	13.68%	31	16.15%	19	10.16%
5 to 10	121	62.37%	138	72.63%	124	64.58%	142	75.94%
	194	100.00%	190	100.00%	192	100.00%	187	100.00%

When the results were carefully reviewed, it appears that in the two highest priority selections, home and religion, also these were the highest rating of tens, creating a quest for interpretation. Two main possibilities were considered, the first was that family as well as religion are the first priorities for many people, also some people really dislike them for diverse reasons and they placed them at the bottom. The second possibility, which the author of this study thinks is more probable, is that students rated 10 as the highest priority because they failed to read well the instructions of the questionnaire. Forty-eight of 201 college students selected home tenth in priority and 32

of 197 students selected religion tenth in priority. This question, in subsequent results should be presented in a different manner.

Table 24 helps to understand the influence of different environments where college students acquire and develop ethical values across time. It is fairly similar than Table 23 but is presented in different manner and the proportions are statistically tested with confidence intervals as it was done in the pilot study.

Table 24

Origin of ethical values -Most important priorities

Ethical values origin	1st priority (%)	2nd, 3rd, 4th priority (%)	Total 1st to 4 th Priority (%)	Confidence intervals (%)	
Home	45.27	16.92	62.19	55.32	68.60
Religion	16.15	34.90	51.05	44.03	58.03
Friends	4.57	42.13	46.70	39.86	53.66
Elementary school	2.06	35.57	37.63	31.12	44.63
Community	2.08	33.33	35.41	28.99	42.40
College	4.15	25.91	30.06	24.03	36.87
High school	2.11	25.56	27.67	21.80	34.43
Middle school	2.67	21.39	24.06	18.50	30.67

It is easy to appreciate the order of selection and to realize that education is placed far for the first three preferences. Even community displayed more relevance than college, high school, and middle school.

In the pilot study, home was the first origin with higher percentage as first (72.53%) and as total 86.81% which means a considerable difference with this study which is probably due to the reason explained previously. Also, friends and religion were the second selection as the most influential for origin of ethical values with 8.00% and

8.97% respectively, and as total for first, second, third, and fourth were 54.85% and 54.03%.

Other different origins were added and prioritized by college students in the two spaces left for others. They considered 48 sources in one choice and 26 sources in the other. Some of them were general life, self-education, Army ROTC, books, boyfriend and girlfriend, Boy Scouts, history, life experience, contemplation, government, prostitutes, hobbies, philosophy, and personal relationship among others. Also in this group and more repeated than the previously mentioned, were media, TV, work, and myself. None of these origins were prioritized as the most important.

Necessary Ethical Values to Apply in Education

Given the freedom to select four ethical values to apply in education, included or not in the list of existing values, results were attained and are shown in Table 25.

When the table is analyzed, once more, honesty appears as the ethical value most required for applying in education with a percentage of 33.50% as a total of the four choices and 18.00% as a first choice. Very close considering totals, is self-motivation with 33.00% and as a first choice 12.00%. These two values are the only ones that exceed the 30.00%. Respect, responsibility, knowledge, integrity, and patience approximated 24.00%. It is important to recognize that all these required ethical values in education are included in the list of values presented in this study. Perseverance and comprehension approximated 18% with fairness, self-discipline, and communication approximating 13% followed by creativity, tolerance, and hard work.

Table 25

Necessary ethical values to apply in education

Ethical values	Total	Total	1st choice	2nd choice	3 rd choice	4 th choice
Needed in education	n	%	n	%	n	%
Honesty	67	33.50%	36	18.00%	14	7.00%
Self-Motivation	66	33.00%	24	12.00%	15	7.50%
Respect	49	24.50%	11	5.50%	13	6.50%
Responsibility	49	24.50%	6	3.00%	17	8.50%
Knowledge	48	24.00%	16	8.00%	12	6.00%
Integrity	47	23.50%	10	5.00%	14	7.00%
Patience	42	21.00%	7	3.50%	18	9.00%
Perseverance	38	19.00%	8	4.00%	9	4.50%
Comprehension	34	17.00%	6	3.00%	5	2.50%
Fairness	28	14.00%	8	4.00%	9	4.50%
Self-discipline	27	13.50%	7	3.50%	7	3.50%
Communication	26	13.00%	8	4.00%	4	2.00%
Creativity	23	11.50%			5	2.50%
Tolerance	21	10.50%	4	2.00%	4	2.00%
Hard work	20	10.00%	8	4.00%	6	3.00%
Diligence	13	6.50%			7	3.50%
Enthusiasm	13	6.50%			4	2.00%
Decision Making	10	5.00%			5	2.51%
Vision	9	4.50%			4	2.01%
Objectivity	8	4.00%	8	4.00%		
Fulfillment	4	2.00%				
Kindness	4	2.00%			4	2.01%
Learning	4	2.00%	4	2.00%		
Understanding	4	2.00%			4	2.01%
Number of students	200		200		199	

All values selected are in the list of the author's questionnaire. Reasons for this fact might be that it was easier for students to copy values from the list of Part B of the questionnaire or that these values remained in their minds after answering the questionnaire.

The fact is that there is a great coincidence between the most important values they decided at the beginning of the questionnaire and the ones selected as a need for education. Also is an extraordinary coincidence with the order obtained for the same question in the pilot study when they prioritized these values as honesty, respect, self-motivation, integrity, responsibility, patience, knowledge, perseverance, tolerance, communication, and comprehension.

None of these themes are actually taught at higher education levels in a direct way even when there is a need for college students and probably for instructors and professors. This fact is ratified in the comments and answers to "why" of the questionnaire by the sample of college students surveyed. These comments are analyzed in the students' rationale section in this chapter.

In the section of Part B, "additional questions", three main answers are compiled and results analyzed.

Interest in Themes Related to Ethical Values

One hundred ninety seven college students answered rating from five to one their interest to themes related to ethical values, being five the highest score. More than the half of the sample population seems to have a good interest about ethical values. The results ranked from students with high interest (5) 27.92%; followed by (4) 29.95%; (3) 27.92%; (2) 10.15%; to those not interested (1) 4.06%.

*Importance to Provide Courses and Workshops Related to
Ethical Values to College Students.*

This question is believed of great importance because it is a message to the higher education authorities. From 195 students who answered the question related to the importance to provide courses, 153 answering “Yes” which represents 78.46% while 42 students respond with “No”, indicating a percentage of 21.54% of the sample population answering the question.

Once this result is known, which indicates the importance and therefore, the need for courses related to ethical values according the college students criteria; the question, for those that think courses are recommendable, focused in the type of courses, elective or required course.

One hundred fifty nine students answered this question. From these 114 students affirmed the importance to provide elective courses which represent 71.70% while 45 students preferred required courses approaching this quantity to 28.30%. Some students even when they answered “no”, they selected elective and even two of them, cited courses such as sexual behavior and another said “should be offered to Elementary and Middle school”. One student answered both type of courses.

Courses Suggested

This is the last question of the survey. A full list of the courses proposed by the college students is presented in Table 26, indicating also those repeated by more than one student. The variety was very wide but most of all of the courses are within the parameters of ethical values. A total of 112 students answered the question “Which courses do you suggest”; from these, only 9 answered in undefined manner as follows,

“don’t know” (twice), “not sure” (selected three times), “no ideas”, “anything”, “it is required”, and “I don’t know but they are important” which means a good interest for the students to learn more about ethical subjects or issues.

A total of 99 different courses were suggested by the college students.

Table 26

Courses suggested related to ethical values by college students

Acquisition of knowledge	Ethics for the masses, Ethical dialectics
Analysis and current social moral	Ethics in business
Anything that teaches people proper virtues	Ethics in medicine, engineering, and business
Applied ethics in medicine, and education	Ethics in society
Applied ethics, Interpersonal communication	Ethics in society or workplaces ethics
Basic ethics & Ethics in Pop culture	Ethics in the workplace
Biomedical ethics	Ethics in today's society
Business ethics (selected twice)	Ethics in your field and life
Business ethics, general ethics	Ethics, Philosophy
Business ethics, personal ethics	Ethics, theories in behavior
Business Ethics. Ethics in Society	Evolution of values
Business, Education, and Religion's Ethics	For Elementary to build confidence, responsibility
Civic course, citizenship	History class (origins of ethical values)
Community ethics- Encourages tolerance	Human sexual behavior
Courses dealing with the study of people (sociology, psychology)	Humility and confidence
Courses in Tolerance and worldly matters	Intro to Ethics (selected twice)
Courses should vary depending	Life after death
Courses to expand the world view of Americans and materialists	Living morally, Dealing with others
Courses which expose political figures, religions, and cultures.	Mass Communication ethics
Creativity and decision making	Middle East and N. Africa
Creativity and self discipline	Moral Ethics, Work ethics
Decision making	Morals
Depends on Major	Motivation and Discipline
Differing Ethical values in world, religion	One most definitely on unity
Each program should have a specific course of ethics for that field	One that provides different perspectives on values
Education classes, and Business	Ones that examine the differences between people
Equity in schools	Philosophical ethics course
Ethical arguments, religion classes	Philosophy

Table 26 (Continued)

<i>Courses suggested related to ethical values by college students</i>	
Ethical concepts, Ethics of life	Philosophy courses/Religion courses
Ethical issues	
Classroom/family/work/society	Philosophy, world humanities
Ethical issues relating to area of study	Political Ethics
Ethical issues surrounding family care giving	Political science and Psychology courses
Ethical perspectives	Professional ethics, Societal ethics
Ethical studies of different lifestyles and cultures	Psychology, AFA
Ethical Values	Respect & Humility
Ethical values & Society	Self-discipline
	Self-respect, Respect towards others, Loving yourself
Ethical values and morals	Should be offered to Elementary & middle school
Ethical values in life	Society & Ethical values
Ethical values in our society	Sociology, Psychology
Ethical values in society	
Ethical values should be in middle & high school	Tolerance and vision/objectivity
Ethics (selected four times)	Tolerance-Racism, Sex issues
Ethics & Values	Values & the reason to them
Ethics and business	Values as a part of life
Ethics and most other philosophy courses	We have them already
Ethics and Objectivity	Women's studies
Ethics and values to the workplace	Work & School ethics
Ethics and ways to apply them	Work ethics
Ethics applied at SPIC	Workshops on self-motivation
Ethics class	

Half of the sample population of college students have a fine attitude towards completing the questionnaire (52.79%). Those who affirmed to have excellent attitude summed 17.26% while those telling just good were 18.78%. More or less were 10.66%. Only one person said to feel a bad/down attitude.

Most of the students (70.77%) thought to answer the questionnaire was considerable degree of thought and only 22.05% answered minimal. The rest, 7.18% answered others like in between, moderate, middle, some, and average.

Student's Rationale

A number of students provided responses to questions number 2 and 5 of the questionnaire in Part B, as to “why” they gave a particular answer. A sample of these responses follows.

“Ethical values are the backbone of other important values needed to produce productivity. Setting and completing goals are all related to ethical values”.

“Because having high ethical values increases the positive atmosphere in each of these and allows for better relationships and more success”.

“Ethical values are important for all aspects of social life, emotional life, and physical life”.

“Because they are things people need to work together”.

“Because ethical values are important in decision making about the future and if you have no values then, what do you have?”

“At work and school it is important to have values in order to run smoothly, but in family and society, it is important for happiness”.

“Family helps you whether you are ethical or not. In work and education, ethical values will help you as much as you apply them. In a social environment or society, you need them to just survive. All are used in different levels”.

“Ethical values are the key to making everything successful”.

“Society as a whole wouldn’t survive without ethical values in place. It would be complete chaos if people did not follow ethical values”.

“Everyone is faced with several choices a day and you need a moral compass”.

“People need them in order to contribute to society. It is a way to live your life”.

“The ethical values shape people’s personality and view of life while help to go along way of life”.

“Ethical values are what drives and motivates us to become better people for the betterment of society and ourselves”.

“Ethical values affect everything in your life because they are how you treat yourself and others”.

The preceding answers to the question of “why” indicate that many college students were conscious about the relevance of ethical values and their different influences in life, college life, and future work and their application to individuals, family, education, and society.

Summary

Chapter Four presents and analyzes all the data from the questionnaire. One by one all the research questions have been answered according to the different gathered information and the results obtained. Most of the questionnaires were completed well. Only one person answered in a non-serious manner. Approximately two hundred college students answered most of the questions in Part B. In part A, all 207 students provided answers. See Tables 8 and 9.

Comparing the results from the pilot study and the actual study has helped to give more reliability to this study and validity to the developed instrument. Congruency between most of variables was high. Demographic characteristics compare well with the statistical numbers of the University and also with the pilot study in most of the themes and areas studied.

The research question about the importance of ethical values brought results from answers in Part A and Part B and also compared with the pilot study; therefore, a greater understanding of the importance of ethical values and application details, similarities, and differences among the variables considered is now known. College students selected the ethical values they considered most important in Part A without any reference, external help, or suggestion according their own criteria; then, they answered a similar question but this time referred to those ethical values they considered other people hold. Once more college students selected the most important values in Part B, but in this opportunity from a list of ethical values included in the questionnaire. Thus, the importance of ethical values is obtained and compared among three sources. See Tables 10, 11, 12, 13, 14, 15, 16, and 18.

When college students selected their own criteria values without any reference from the questionnaire in Part A, related to the most important ethical values of college students and those that other people hold, they generated all kinds of terms. A consensus achieved by four external reviewers relative to which of these terms were ethical values and which terms were just “something else”. See Appendix I and Tables 10 and 13.

Ethical values which college students apply most were also evaluated in Part B of the questionnaire in the same way it was attained related to the importance in part B,

finding the results very similar in the preference of terms and order to those considered by college students most important, but with lower scores. See Table 17.

The question to the usefulness of ethical values for people in work, family, education, and society was considered by college students as “strongly agree” in most cases. The five ranges of “strongly agree”, “agree”, “neither agree nor disagree”, “disagree”, and “strongly disagree” were evaluated, reaffirming that college students are conscious of the high influence of the usefulness of ethical values in the four environments analyzed. See Tables 19 and 20.

Questions related to the benefits of ethical values were answered with terms that college students associated with the benefits that apply to the four areas analyzed, individuals, family, education, and society. Students had absolute freedom to choose their terms and their responses usually associated ethical values with benefits. See Tables 21 and 22.

Where college students acquired and developed their ethical values took into account eight environments. Answers showed that home by far was the most highly rated, followed by religion and friends. Behind these environments, all levels of schooling and college were evaluated and mentioned along with other additional sources. See Tables 23 and 24.

The most necessary ethical values to education according the college students criteria offered a wide variety of values when answers to the four blanks to fill with ethical values were selected in the questionnaire. See Table 25.

Interest in the themes related to ethical values gave five possible answers with ranges comprising the highest (5) and the lowest (1). More than the half of the sample population manifested a good interest.

When asked if it was important to provide courses related to ethical values, college students provided positive responses. More than three fourths of the sample of college students responded “yes”. College students were free to suggest courses and they provided a very ample list which is shown in Table 26.

Descriptive statistics and confidence intervals were the statistical methods selected for this study. The research questions were validated by confidence intervals thereby assuring a 95 percent level of confidence that the population proportion or mean of the variables analyzed were between certain ranges. These are expressed in the form of data and when the sample size is larger than 120, a coefficient of $z = 1.96$ is used. In most cases the sample size approximated 200 with the maximum being 207.

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

Introduction

Values in education tend to integrate students, teachers, and communities around a diversity of themes but the interesting issue is that all of these themes are interrelated and create connectiveness through the implementation of ethical values, directly or indirectly.

All disciplines rely upon a convergence of the application of ethical values in order to succeed and to improve in all areas of life and work. When students, teachers, and professors are conscious of what values they hold as well as those held by others, it will be easier to improve as well as resolve situations of all kinds. Therefore, the need and importance of a study related to ethical values of college students has relevance and will help educators and others know more about ethical values and their influence in the education, work, and life of college students.

The combinations of values utilized by different societies are very mixed. This mixture is significant when different forms or ways for choosing or presenting values are reviewed. This is apparent when different classifications of values from philosophers, educators, psychologists, religious leaders, politicians, leaders, and others place more emphasis on some values than others; yet, all of them include ethical values, virtues, or character strengths.

After an analysis of the values listed in Tables 1 and 2 and the results from the wide variety of answers by college students of the questionnaire focused upon ethical values, it is easy to see how ethical values are involved in all areas of life and education. Ethical values are able to be applied everywhere and to several different types of societies and countries influencing and integrating different groups of world values mentioned in alphabetic order, such as civic values, democracy values, diversity and multiculturalism values, ecological awareness, family values, gender equality, global awareness, moral values, national identity and patriotism, peace and conflict resolution, values of personal autonomy and reflection, religious values, and work values.

Summary and Results of the Study

This study has answered questions that have not previously been researched, such as the importance, application, usefulness, benefits, origin, and need for ethical values by college students.

The methodology followed in this study comprised a summary of the following stages:

- Statement and development of the research questions.
- Extended literature review related to ethical values of college students.
- Analysis of previous empirical studies.
- Selection and comparison of ethical values from different authors' lists.
- Selection of ethical values used in the instrument developed.
- Application and analysis of the pilot study.
- Improvement and fineness of the current instrument.

- Definitions of ethical values selected for the instrument by different authors.
- Application and analysis of the instrument's questionnaire to a college student sample.
- Statistical analysis using descriptive statistics and confidence intervals.
- Analysis of data and achievement of results from literature review and from answers to the research questions
- Conclusions and recommendations

Brief Description of the Study

A comprehensive review of the literature was conducted and is summarized in chapter Two. This review provided a knowledge base and justification for this research study.

The author focused his review of the literature on three main topics:

1. Finding and relating previous empirical studies.
2. Finding and analyzing the sources of importance of ethical values.
3. Finding and comprising lists of ethical values from different authors.

The preparation and actual conduct of a pilot study was necessary and provided a foundation for the development of an instrument that focused upon each of the research questions proposed. These questions were focused on the importance of ethical values obtained in Part A of the questionnaire for college students and also related to those ethical values they think other people hold. In Part B, college students gave scores to a list of twenty eight ethical values compiled by the author in relation to importance. A question related to the application of ethical values followed and later, findings about

what college students think about the usefulness, the benefits of ethical values for work, family, education, and society were obtained. Where the students acquire and develop their ethical values was another finding. The necessity of ethical values to be applied in education was another question presented to college students. Determining how much interest college students have in ethical values and if they consider these important enough to provide courses related to ethical values issues or themes revealed important knowledge about how college students think and develop judgment. A list of courses suggested by college students was also generated.

Definitions by different authors for each value selected by the author and included in the questionnaire are presented in chapter Three.

A total of 26 tables were compiled which summarize the information gathered from college students, from the literature review, the pilot study, administration of this instrument and selected demographic data or information. An analysis of this information provided an opportunity to study the ethical values of college students and to open the doors for other researchers to conduct additional studies using the instrument developed by this research.

Results of the Study

A wide variety of results was obtained and is summarized in the following paragraphs.

Most of the results derived from this study relate to the research questions and others proceed from the literature review. All of the questions regarding ethical values are interconnected and provoke a series of new questions thereby creating a huge network of understanding for life and work.

There was little research focused about ethical values of college students and none was found focused on the research questions posed by this study. Research about ethics in many different fields is very abundant and knowledge about ethics has existed throughout civilization. Teaching ethical issues at the college level does not occur in all career areas although teaching is increasing in areas such bio-medics, nursing, business, mass communications, and research fields. Very often these courses are linked more with the law, codes of ethics, and policies than with the essence of the application of ethical values as a natural and obvious need for a better society as well as with the benefits and usefulness of ethical values in all areas of life and work. Philosophy provides different courses but these are taught in a theoretical way and not necessarily directed to the application of ethical values. Character education is often linked with ethical values and is presented as a part of the curricula in elementary schools and often in middle schools, but is almost completely absent in high school and college. This is unfortunate because adolescents and young people are experiencing important changes in their lives which form the foundations of their future.

The necessity for teaching courses or workshops related to ethical values at the college level, mainly in an elective way, was clearly recognized. The students provided a long list of different types of courses, all of them based upon ethical values. This list was compiled and is presented in Table 26. These courses could be extended and adapted to all levels of education including adult, special education, continuing education, and corporate education.

Close congruency between the demographics identified by the instrument and the data from the University of South Florida confirms the representativeness of the sample.

Some of the most interesting data related to demographics found that approximately four fifths of the sample population were between 17 to 25 years old, single, and most were female (61.84%). College students within the sample had 65 different majors and 38 different minors. Half of the sample was working part-time and of the total number of students working, nearly 65% of them were doing so in private corporations. In terms of ethnicity, 70% of the sample was Caucasian (White) and 91% were United States citizens. Also, about 64% had a suburban background and about 69% had graduated from public schools.

The majority of students rated the importance of ethical values very high and almost all answered the questionnaire completely in Part A and also in Part B. Comments of college students answering the “why” questions of the instrument suggest they have a greater idea of their ethical thought and are consciously aware of the influence of ethical values in their lives.

This fact is confirmed when the importance of ethical values is evaluated from different sources of questions in Part A and part B of the instrument. Many types of values appear from the answers of college students which were categorized into four areas:

1. Values previously identified and selected by the author’s list (Appendix B, Table 1; and Appendix C, Table 2; and also in Figure 1).
2. Values previously identified and compiled in the authors’ lists (Appendix A; Appendix B, Table 1; and Appendix C, Table 2).
3. Values not previously identified and selected by the authors’ lists (Table 10 and Table 13)

4. Values considered as “something else” (included in Appendix I)

Even when many differing values appear in the study, the most frequently selected by college students as “important values” were found within the 28 ethical values of the author’s classification (See a summary in Table 18). Honesty and respect/self-respect were by far the most selected in an unstructured free choice opportunity, followed by integrity and hard work. Others also included in the author’s list like love, fairness, responsibility, knowledge/learning, and kindness followed in order together with other values such as loyalty, family, trust, which are not included in the author’s list but are included in the lists of 28 philosophers and experts (authors’ lists). See Appendix A; Appendix B, Table 1; and Appendix C, Table 2.

Student participants always evaluated the application of ethical values lower than their importance. The same happened in the pilot study but the difference between the importance and the application in the latter instance was larger. There was a great congruency among the ethical values selected in both cases which concurred with the most preferred values which were respect and honesty first, followed by responsibility, knowledge/learning, integrity, fairness/justice, and perseverance/hard work, which also coincided with the values selected by college students in the pilot study.

It was remarkable to discover how the ethical values confirmed by many different parts of the questionnaire directed the results to the same preferred values and how almost all of them were included in the author’s list.

This list from the author was conceived and later validated after the selection and compendia of 28 lists of different authors and philosophers throughout history which summarized a total of 360 values (Appendix A). These lists offer a good base for other

researchers. The author, after an extensive review of literature, selected 28 ethical values which concurred by chance with the number of lists. The author's list was an essential component for the conceptualization of the research instrument developed for this study.

An extraordinarily high result related to the "usefulness" of ethical values for people in work, family, society, and education was generated. This is confirmed by the answers to the questionnaire by college students where the choice of "strongly agree" was the dominant one for the four areas (work, family, society, and education). When combined with the "agree" responses, these values exceed 93% in all four areas with family approaching 100% (99.02%).

When college students were requested to describe the benefits of ethical values using two words for each area, most of them provided words which were values. Terms like respect, happiness, fulfillment, and self-respect appeared as benefits for individuals. Love, unity, trust, respect, togetherness, cohesiveness culminated referred to family while knowledge, success, fulfillment, respect, and integrity were linked with education. In relation to society, unity, respect, peace, fairness, tolerance, and understanding were connected. Benefits are totally interrelated with ethical values and other kind of values which ratifies the need of ethical values.

College students considered that there are many different ethical values that should be applied to education, starting as a priority with honesty, self-motivation, respect, responsibility, knowledge, and integrity. It is interesting and important at the same time, to realize how these students can relate needs for education with ethical values and align these once more with almost the same values that have been mentioned

before. This is reinforced when most of students, more than half of them, answered that they have an interest in ethical issues and felt good about answering the questionnaire.

There is no doubt that “home” was the priority environment where most of college students think they had rooted and developed their ethical values, followed by religion and friends. Interestingly, schools and colleges have not had a similar level of influence.

How college students answered and explained the “why” of some questions of the instrument, reflected clear and rational thought about the importance, application, and benefits of ethical values in their lives. Clearly, the results from the application of the instrument provide an understanding of college students’ knowledge regarding ethical values.

Conclusions

This study offers conclusions from the results achieved which are summarized in the following manner:

1. A void existed regarding the knowledge of ethical values of college students.
2. The development of an instrument was necessary to determine the importance, usefulness, benefits, origin, and interest of ethical values of college students as well as ethical values needed for education and courses suggested for inclusion in the curricula.
3. Additional research relating to the ethical values of college students is required to apply to other students from other universities, national and internationally.

4. College students are highly conscious of the usefulness of applying ethical values to individuals, families, education, and society.
5. Most college students have a consistent set of criteria and knowledge base for selecting ethical values and developing comments about them.
6. Student participants usually considered the same ethical values related to importance to those related to application, although they tended to evaluate application of ethical values lower than their importance of ethical values.
7. College students consistently confirm the importance of some preferred ethical values, being almost all included in the author's list of the instrument. Among these, two values were by far remarkably important for college students, honesty, and respect/self-respect.
8. Ethical values are benefits for individuals, families, education, and society. Therefore, there exist links and interrelations among ethical values and benefits that college students may have which ratifies in some way the need of ethical values.
9. There is a need for authorities and educational instructors of all courses to be more prepared and knowledgeable on ethical values concepts and application of these to different subjects and environments. A multiplicity of necessary ethical values should be applied to education.
10. The teaching of courses related to ethical values at the university level is limited and college students are able to propose to authorities a variety of feasible courses and workshops to be included in the curricula.

11. A new categorization of ethical values is presented by the author who divides these values into four categories: “inner values”, “behavioral-societal values”, “growth future values”, and “personal gifted values”. The new model of ethical values the author used in the instrument is categorized in four groups and each group comprised seven sets of values; ten of these sets are doubles, which equates to a total of 38 values. In order for an individual to grow with balance, all of these values should be applied constantly and with connectiveness. Figure 1 in Appendix N presents graphically these ethical values categories which are comprised as:

- *Inner values*

Humility, Patience, Tolerance, Forgiveness/Compassion, Comprehension, Gratitude/Appreciation, and Love

- *Behavioral-societal values*

Respect, Responsibility, Honesty, Integrity, Attentiveness/Kindness, Fairness/Justice spirit, and Friendliness/Unity

- *Growth values*

Vision/Objectivity, Self-fulfillment/Diligence, Self-discipline/Temperance, Self-motivation, Communication, Knowledge/Learning, Decision making

- *Personal gifted values*

Courage, Enthusiasm, Generosity, Creativity, Humor, Service spirit, and Perseverance/Hard worker

This model presents a new categorization where one of the most relevant conclusions revealed that most of people and society placed ethical values under the umbrella of the “Behavioral-societal values”. The values most selected by college students were exactly the same, such as respect, responsibility, honesty, integrity, attentiveness/kindness, and fairness/justice spirit. Only

knowledge/learning and perseverance/hard work were within the first ten most selected categorized within “Growth values” and “Personal gifted values” respectively.

12. Most of the values cited, except integrity, honesty, and fairness, in general, as well as the majority of others, may be positive or negative depending upon how they are applied. Only the “Inner values” are always positive and directed to good. Many others could be directed to bad too. Examples, would be values such loyalty, responsibility, humor, courage, creativity, vision/objectivity, decision-making, knowledge, and self-motivation. However, values such as love, patience, tolerance, forgiveness/compassion, comprehension, gratitude/appreciation, and humility directed to life and others only may be positive and good.

Implications

Implications derived from this study are many and very diverse because they are linked with life, education, family, work, society, and of course with ourselves as students and professionals or simply individuals.

This research helps to open new perspectives to ethical influence upon life and work loaded with semantic challenges and combined with discussion and interpretation of a variety of values and ethos. Focused in the field of ethical values of college students, this study compiled a large amount of information about college students enrolled at the University of South Florida (USA). This study evokes at the same time the emerging knowledge and nature of ethical values of college students when they identified their criteria to multiple selections while they answered one by one the research questions.

This study also supports the need for further research about this theme and presents an instrument that assembles multiple responses in order to know better the relationship among college students, ethical values, and the influences of these values.

A multiplicity of variables are identified, which helps to better understand the usefulness, benefits, importance, application, needs, and origin of ethical values, and the interaction and relationship among them.

A wide reference for subsequent studies and consultation for researchers is provided by the 28 lists of values from philosophers, authors, and experts on the theme. In addition to the authors' lists, other authors with their concepts and opinions related to ethical values, virtues, or character strengths are presented with their empirical or theoretical perspective in order to broaden the application of ethical values.

This variety also generates a wide range of interpretations which are condensed into definitions for each ethical value selected, offering to researchers and readers the possibility to understand better the meaning of each value considered within the instrument and in the study.

The study offers the opportunity to clarify differences among a whole variety of values. Also, pointed out is the rationale and difference between those values and ethical values emphasizing how ethical values are always present and intervening in other kind of values such as civic, democratic, peace, family, multicultural, ecological, moral, religious, and global values, among many others.

This research intends to make leaders, teachers, and individuals aware of the importance of the application of ethical values in work, education, family, society, and in the world. Knowledge, application, and practical benefits of ethical values should be

emphasized in educational curricula especially when this study found that little knowledge of ethical values is acquired in schools and colleges.

A need for college courses related to ethical values is evident as a result of the number of proposed courses suggested by the college students. This finding suggests that educators believe it is enough to teach character strengths, virtues, or ethical values at elementary schools and at times in middle schools. This creates a gap where many teachers and professors do not accept responsibility for teaching ethical values, a condition that is not acceptable when they should be role models for students. This is further supported with the usefulness that students affirmed ethical values had upon work, family, education, and society.

Limitations of the Study

Only college students from the University of South Florida participated within the sample population.

All college students were undergraduate students.

All data collection was by questionnaire and no interviews of students occurred.

The questionnaire in Part B does not include two ethical values, loyalty and trust/trustworthy which were identified as very important by college students when they answered Part A of the questionnaire.

Recommendations for Further Research

Ethical values form an important part of the life of college students, many times without conscientiously knowing they are applying them in their different aspects and activities of life. When students are constantly learning the relevance and usefulness of

ethical values application, they are able to help people and themselves more to know and to understand better their continuous improvement. Further research in this area is needed to confirm how humanity may gradually be improved through ethics applied to education.

Similar research should be conducted and applied to teachers, principals, professors, and boards of education. Additionally, this new research could be applied to other college students from different universities nationally and internationally.

Further research is suggested interacting directly through interviews and other procedures with the participants and not only from data provided by questionnaires.

In the same manner, research should be applied to other groups, such as CEO's, professionals, different types of employee, and the general population.

The literature related to ethics, character, values, morals, virtues and similar themes is very broad and applies to all aspects of life and society. Nevertheless, the need for a better understanding of the meaning of ethical values, their importance, their benefits, their application, and the usefulness that they offer to individuals, families, and society is still obscure to most people. They have heard about ethics but do not understand its actual meaning, relevance, and consequences. This supports the urgent need for additional research, especially with all persons who, directly or indirectly, will be influencing society in their different fields of competence in the near and foreseeable future.

*“When ethical values are applied in life,
evil vanishes while happiness becomes a reality”.*

(The author)

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APPENDIX A

LIST OF ETHICAL VALUES SELECTED FROM DIFFERENT AUTHORS IN
ALPHABETICAL ORDER

List of ethical values selected from different authors in alphabetical order

Abhor Evil	Clear	Due process	Greatness of soul
Ability	Collaborate	Duty	Happiness
Abstinence	Comfort	Educated/Employed	Hard work
Accomplishment	Commitment	Effect	Harmony
Accountability	Compassion	Efficiency	Health-conscious
Achievement	Competitive	Effort	Healthy lifestyle
Acquire Knowledge	Compliment	Emotions	Hedonism
Admiration	Comprehension	Empathy	Helpfulness
Affect	Compromising	Empower	Historically literate
Alertness	Concentration	Endurance	Honesty
Altruistic	Concern	Energetic	Honor
Ambition	Confidence	Enthusiasm	Hope
Apologize	Conformity	Evolve	Hospitality
Appreciation	Connected	Equality	Human rights
Appreciation of Beauty	Conscience	Ethical behavior	Humanity
Assertiveness	Conscientious	Excellence	Humility
Attentiveness	Consequences	Exciting life	Humility & Modesty
Attitude	Considerate	Explore	Humor
Authority	Constancy	Exploring	Idealism
Availability	Contentedness	Fair/Just	Identity
Awakeness	Contentment	Fairness	Imagination
Be loved by all men	Cooperation	Faith	Impress
Beauty	Courage	Family security	Include
Belonging	Courtesy	Family-valuing	Independence
Benevolence	Creativity	Fidelity / Chastity	Industriousness
Boldness	Culturally literate	Flexibility	Industry
Bond	Curiosity	Follow	Ingenuity
Brave	Decide Reasonably	Forgiveness	Initiative
Brave/Heroic	Decision-Making	Forgiveness & Mercy	Inner harmony
Bravery	Decisiveness	Fortitude	Inquisitive
Broad mind	Dedicated	Freedom	Integrity
Capability	Deference	Friendliness	Intellectuality
Care	Deliberate	Friendly	Interdependent
Caring	Democracy	Friendship	Interested
Cautiousness	Dependability	Frugality	Inventiveness
Celebrate	Determination	Generosity	Inspiration
Centered	Devoted/Loyal	Gentle	Joy
Charisma	Devotion	Gentleness	Joyfulness
Charity	Diligence	Genuine/Sincere	Justice
Chastity	Direction	Genuineness	Justice / Mercy
Cheerfulness	Discernment	Goal-setting	Kindness
Choice	Discretion	Golden rule	Knowledge
Citizenship	Diversity	Grateful	Knowledgeable
Civic-mind	Dream	Gratefulness	Law-abiding
Cleanliness	Drug-free	Gratitude	Lead

Continued APPENDIX A

List of ethical values selected from different authors in alphabetical order

Leadership	Peacefulness	Respectful	Spirituality
Learning	Peace-loving	Responsibility	Steadfastness
Leniency	Peacemakers	Restraint	Stimulation
Limits	Perseverance	Reverence	Strength
Listen	Persistence	Reverent	Studious
Logic	Personal	Rewards	Supportive
Love	Perspective	Righteousness	Sympathy
Love of Learning	Persuasiveness	Right-respecting	Teacher
Love virtue	Pleasure	Risk-taking	Teamwork
Love your neighbor	Politeness	Rule-following	Temperance
Loving	Positive	Safe	Temperate
Loyalty	Positive self-communication	Salvation	Thankful
Loyalty / Dependability	Positive self-concept	Security	Thankfulness
Magnificence	Positive work ethic	Self-Awareness	Thriftiness
Mature love	Power	Self-control	Thrifty
Mediate	Practical	Self-Direction	Time management
Mediating	Prepared	Self-discipline	Tolerance
Mediator	Present	Self-disclosing	Tradition
Meekness	Pride	Self-esteem	Tranquility
Mentor	Principled	Self-evaluating	Transcendence
Mercy	Priority	Self-fulfillment	True friendship
Missing	Privacy	Self-Improvement	Trust
Moderation	Problem- solving	Selflessness	Trustworthiness
Modesty	Productive	Self-Regulation	Trustworthy
Morality	Promise	Self-reliance	Truth
Motivation	Property	Self-respect	Truthfulness
National security	Provider	Self-restraint	Understanding
Neatness	Prudence	Self-sufficient	Unique
Nice	Prudent	Sensibility	Unity
Obedience	Punctual/Prompt	Sensitive	Universalism
Objective	Punctuality	Sensitivity	Unselfishness
On-task	Purpose	Server	Values
Open-mindedness	Quality	Service	Values of being
Optimism	Realistic	Share	Values of giving
Order	Recognize	Sharing	Virtue
Orderliness	Reflect	Sharing/Giving	Vision
Organized	Relate	Silence	Visionary
Organizer	Relax	Similar	Visualize
Ownership	Reliability	Simplicity	Vitality
Participation	Religious	Sincerity	Volunteerism
Patience	Resilience	Skillful	Wellness
Patriotic	Resolution	Social Intelligence	Wisdom
Patriotism	Resourceful	Social recognition	Wit
Peace	Resourcefulness	Socially conscious	Work
Peaceability	Respect	Sorry/ Remorseful	Zeal

APPENDIX B

TABLE 1

LIST OF ETHICAL VALUES SELECTED FROM DIFFERENT AUTHORS

Table 1. *List of ethical values selected from different authors*

	1	2	3	4	5
Mercader (Instrument)	Mercader (Pilot study)	Aristotle	Bennett	Boy Scouts	Butts
28	28	10	11	12	12
	22	5	8	3	1
Attentiveness/Kindness	Analysis/Logic	Courage	Compassion	Brave	Authority
Communication	Attentiveness/Kindness	Friendliness	Courage	Cheerful	Diversity
Comprehension	Communication	Generosity	Democracy	Clean	Due process
Courage	Comprehension	Greatness of soul	Faith	Courteous	Equality
Creativity	Decision Making	Justice	Friendship	Friendly	Freedom
Decision Making	Detachment	Magnificence	Honesty	Helpful	Human rights
Enthusiasm	Enthusiasm	Temperance	Loyalty	Kind	Justice
Fairness/Justice	Fairness/Justice	Truthfulness	Perseverance	Loyalty	Participation
Forgiveness/Compassion	Fulfillment/Diligence	Wisdom	Responsibility	Obedient	Patriotism
Friendliness/Unity	Generosity	Wit	Self-discipline	Reverent	Privacy
Generosity	Good Humor	10	Work	Thrifty	Property
Gratitude/Appreciation	Honesty		11	Trustworthy	Truth
Honesty	Humility			12	12
Humility	Initiative				
Humor	Integrity				
Integrity	Knowledge/Learning				
Knowledge/Learning	Love				
Love	Organization/Planning				
Patience	Patience				
Perseverance/Hard Worker	Perseverance/Hard Worker				
Respect	Respect				
Responsibility	Responsibility				
Self-discipline/Temperance	Self-contentment				
Self-fulfillment/Diligence	Self-motivation				
Self-motivation	Service Spirit				
Service	Taking Opportunities				
Tolerance	Tolerance				
Vision/Objectivity	Vision/Objective				
28	28				

Table 1 (Continued). List of ethical values selected from different authors

6		7		8		9	
Character Training Institute.		Chavez		Conroy		DeRoche	
55		24		101		24	
18		13		22		14	
Alertness	Loyalty	Charity	Admiration	Follow	Perspective	Ambition	
Attentiveness	Mediator	Cleanliness	Affect	Forgive	Polite	Care	
Availability	Meekness	Efficiency	Apologize	Freedom	Positive	Civic-mind	
Benevolence	Obedience	Faith	Appreciation	Gentleness	Practical	Compassion	
Boldness	Orderliness	Freedom	Awakeness	Grateful	Present	Cooperation	
Cautiousness	Organizer	Friendliness	Bond	Happy	Pride	Courage	
Compassion	Patience	Gratitude	Care	Harmony	Priorities	Courtesy	
Contentment	Persuasiveness	Hard work	Centered	Helpful	Promise	Ethical behavior	
Creativity	Provider	Honesty	Celebrate	Hope	Purpose	Fairness	
Decisiveness	Punctuality	Hope	Choice	Humble	Quality	Forgiveness	
Deference	Resourcefulness	Humility	Clear	Humor	Recognize	Helpfulness	
Dependability	Responsibility	Joy	Collaborate	Impress	Reflect	Honesty	
Determination	Security	Justice	Comfort	Include	Relate	Justice	
Diligence	Self-Control	Love	Compassion	Independent	Relax	Logic	
Discernment	Sensitivity	Peacefulness	Compliment	Inquisitive	Respect	Love	
Discretion	Server	Respect	Comprehension	Integrate	Responsible	Loyalty	
Endurance	Sincerity	Responsibility	Concentration	Integrity	Safe	Patience	
Enthusiasm	Teacher	Self-discipline	Confidence	Interdependent	Self-control	Patriotic	
Faith	Thriftiness	Self-fulfillment	Connected	Joy	Self-esteem	Perseverance	
Flexibility	Tolerance	Self-esteem	Consequences	Just	Self-improvement	Respect	
Forgiveness	Truthfulness	Service	Courage	Kind	Share	Responsibility	
Generosity	Virtue	Sincerity	Creativity	Lead	Similar	Self-discipline	
Gentleness	Visionary	Tolerance	Dependability	Limits	Simplicity	Tolerance	
Gratefulness	Wisdom	Truth	Diverse	Listen	Strength	Trustworthy	
Honor		55	24	Dream	Love	Supportive	24
Hospitality				Effect	Loyal	Tolerance	
Humility				Emotions	Mediate	Trust	
Idealist				Empathy	Mentor	Truth	
Initiative				Empower	Merciful	Unique	
Joyfulness				Evolve	Motivate	Values	
Justice				Excellence	Patient	Vision	
				Explore	Peace	Visualize	
				Fair	Persevere	Wisdom	
				Flexible	Personal		
						101	

Table 1 (Continued). List of ethical values selected from different authors

10	11	12	13	14		
Eyre & Eyre	Franklin	Hall	Josephson	Kagan		
16	13	23	6	98		
8	5	14	3	26		
Courage	Chastity	Cooperation	Caring	Ambition	Generosity	Patriotism
Fidelity / Chastity	Cleanliness	Courage	Citizenship	Appreciation	Gentleness	Peacefulness
Friendliness	Frugality	Courtesy	Fairness	Assertiveness	Genuineness	Perseverance
Honesty	Humility	Diligence	Respect	Attentiveness	Gratitude	Politeness
Justice / Mercy	Industry	Discernment	Responsibility	Bravery	Happiness	Pride
Kindness	Justice	Empathy	Trustworthiness	Caring	Harmony	Priority
Love	Moderation	Forgiveness	6	Charisma	Helpfulness	Purpose
Loyalty / Dependability	Order	Fortitude		Charity	Honesty	Reliability
Moderation	Resolution	Generosity		Citizenship	Honor	Resilience
Peaceability	Silence	Helpfulness		Cleanliness	Humility	Resolution
Potential	Sincerity	Honesty		Commitment	Humor	Respect
Respect	Temperance	Hope		Compassion	Idealism	Responsibility
Self-discipline	Tranquility	Justice		Concern	Identity	Restraint
Self-reliance	13	Kindness		Confidence	Imagination	Reverence
Sensitivity		Loyalty		Conscience	Industriousness	Righteousness
Unselfishness		Patience		Constancy	Ingenuity	Self-awareness
16		Perseverance		Contentedness	Inspiration	Self-control
		Prudence		Cooperation	Integrity	Self-esteem
		Resourcefulness		Courage	Inventiveness	Self-reliance
		Respect		Courtesy	Joyfulness	Selflessness
		Responsibility		Creativity	Justice	Sensitivity
		Self-discipline		Deference	Kindness	Sharing
		Tolerance		Dependability	Leadership	Sincerity
		23		Devotion	Leniency	Steadfastness
				Direction	Love	Temperance
				Empathy	Loyalty	Thankfulness
				Endurance	Mercy	Thriftiness
				Enthusiasm	Moderation	Tolerance
				Equality	Morality	Tranquility
				Excellence	Neatness	Vision
				Fairness	Optimism	Wisdom
				Faithfulness	Order	Zeal
				Forgiveness	Patience	98

Table 1 (Continued). List of ethical values selected from different authors

15	16	17	18	19	20
Kidder	Lickona	Merlin	Peterson & Seligman	Phi Delta Kappa	Plato
8	12	16	34	8	4
5	8	5	15	3	3
Fairness	Compassion	Abhor Evil	Appreciation of Beauty	Caring	Courage
Freedom	Cooperation	Acquire Knowledge	Bravery	Courage	Justice
Love	Courage	Be loved by all men	Citizenship	Democracy	Self-restraint
Respect	Democratic	Benevolence	Cleanliness	Golden rule	Wisdom
Responsibility	Fairness	Decide Reasonably	Courage	Honesty	4
Tolerance	Helpfulness	Equity	Creativity	Patriotism	
Truthfulness	Honesty	Faith	Curiosity	Religious	
Unity	Prudence	Fortitude	Fairness	Tolerance	
8	Respect	Honor	Forgiveness / Mercy	8	
	Responsibility	Hope	Gratitude		
	Self-discipline	Integrity	Hope		
	Tolerance	Justice	Humanity		
	12	Love / Love virtue	Humility		
		Love your neighbor	Humor		
		Obedience	Integrity		
		Truth	Justice		
		16	Kindness		
			Knowledge		
			Leadership		
			Love		
			Missing		
			Moderation		
			Modesty		
			Open-mindedness		
			Persistence		
			Perspective		
			Prudence		
			Self-regulation		
			Social intelligence		
			Spirituality		
			Temperance		
			Transcendence		
			Vitality		
			Wisdom		
			34		

Table 1 (Continued). List of ethical values selected from different authors

21	22	23	24	25
Rokeach (Terminal)	Rokeach (Instrumental)	Saint Paul	Schwartz	Stirling
18	18	3	26	48
3	6	0	9	14
Accomplishment	Ambition	Faith	Achievement	Accountability
Beauty	Broad mind	Hope	Appreciation of Beauty	Abstinence
Comfortable life	Capability	Charity	Benevolence	Assertiveness
Equality	Cheerfulness	3	Citizenship	Attitude
Exciting life	Cleanliness		Conformity	Belonging
Family security	Courage		Creativity	Caring
Freedom	Forgiveness		Curiosity	Citizenship
Happiness	Helpfulness		Excellence	Commitment
Inner harmony	Honesty		Fairness	Compassion
Mature love	Imagination		Gratitude	Confidence
National security	Independence		Hedonism	Cooperation
Peace	Intellectuality		Humility	Courage
Pleasure	Logic		Kindness	Decision-making
Salvation	Love		Leadership	Discretion
Self-respect	Obedience		Love of Learning	Equality
Social recognition	Politeness		Persistence	Freedom
True friendship	Responsibility		Perspective	Goal-setting
Wisdom	Self-control		Power	Healthy lifestyle
18	18		Prudence	Honesty
			Security	Humanity
			Self-Direction	Initiative
			Self-Regulation	Integrity
			Spirituality	Justice
			Stimulation	Kindness
			Tradition	Loyalty
			Universalism	Motivation
			26	Ownership
				48

Table 1 (Continued). List of ethical values selected from different authors

26		27		28
Vessels		VIA - IS		Wilson
91		24		4
23		12		3
Ability	Fair / Just	Positive	Appreciation of Beauty	Duty
Altruistic	Family-valuing	Prepared	Bravery	Fairness
Ambitious	Flexible	Principled	Citizenship	Self-control
Assertive	Forgiving	Productive	Creativity	Sympathy
Attentive	Friendly	Prudent	Curiosity	4
Brave / Heroic	Friendship	Punctual / Prompt	Fairness	
Charitable	Gentle	Realistic	Forgiveness / Mercy	
Cheerful	Genuine/Sincere	Resourceful	Gratitude	
Citizenship	Hard-working	Respectful	Hope	
Comforting	Health-conscious	Responsible	Humility / Modesty	
Compassionate	Helpful	Right-respecting	Humor	
Competitive	Historically literate	Risk-taking	Integrity	
Compromising	Honest	Rule-following	Kindness	
Conscientious	Humble / Modest	Self-disciplined	Leadership	
Considerate	Idealistic	Self-disclosing	Learning	
Cooperative	Independent	Self-evaluating	Love	
Courage	Interested	Sensitive	Open-mindedness	
Courteous	Kindness	Sharing / Giving	Persistence	
Creative	Knowledgeable	Skillful	Perspective	
Culturally literate	Law-abiding	Socially conscious	Prudence	
Decisive	Loving	Sorry / Remorseful	Self-regulation	
Dedicated	Mediating	Studios	Social intelligence	
Deliberate	Nice	Supportive	Spirituality	
Determined	Objective	Teamwork	Vitality	
Devoted / Loyal	On-task	Temperate	24	
Drug-free	Optimistic	Thankful		
Educated / Employed	Organized	Trustworthy		
Effort	Patient	Understanding		
Empathetic	Peace-loving	Volunteering		
Energetic	Persevering	91		
Exploring	Persistent			

APPENDIX C

TABLE 2.

LIST OF ETHICAL VALUES SELECTED FROM DIFFERENT AUTHORS
SIMILAR TO THE ETHICAL VALUES COMPRISING THE STUDY
QUESTIONNAIRE

Table 2. List of ethical values comprising the study questionnaire

	1	2	3	4	5
Mercader (Instrument)	Mercader (Pilot study)	Aristotle	Bennett	Boy Scouts	Butts
28	28	10	11	12	12
	22	5	8	3	1
	78.58%	50%	72.72%	25%	8.33%
Attentiveness/Kindness	Attentiveness/Kindness			Kind	
Communication	Communication				
Comprehension	Comprehension				
Courage		Courage	Courage	Brave	
Creativity					
Decision making	Decision making				
Enthusiasm	Enthusiasm				
Fairness/Justice	Fairness/Justice	Justice			Justice
Forgiveness/Compassion			Compassion		
Friendliness/Unity		Friendliness	Friendship	Friendly	
Generosity	Generosity	Generosity			
Gratitude/Appreciation					
Honesty	Honesty		Honesty		
Humility	Humility				
Humor	Good humor				
Integrity	Integrity				
Knowledge/Learning	Knowledge/Learning				
Love	Love				
Patience	Patience				
Perseverance/Hard Worker	Perseverance/Hard Worker		Perseverance/Work		
Respect	Respect				
Responsibility	Responsibility		Responsibility		
Self-discipline/Temperance		Temperance	Self-discipline		
Self-fulfillment/Diligence	Fulfillment/Diligence				
Self-motivation	Self-motivation				
Service	Service spirit				
Tolerance	Tolerance				
Vision/Objectivity	Vision / Objective				
28	22	5	8	3	1

Table 2 (Continued). List of ethical values comprising the study questionnaire

6	7	8	9	10	11
Character Training Institute.	Chavez	Conroy	DeRoche	Eyre & Eyre	Franklin
55	24	101	24	16	13
18	13	22	14	8	5
32.72%	54.16%	21.78%	58.33	50.00%	38.46%
Attentiveness		Kind	Courtesy	Kindness	
		Comprehension			
		Courage	Courage	Courage	
		Creativity			
Creativity					
Decisiveness					
Enthusiasm					
Justice	Justice	Fair / Just	Fairness / Justice	Justice	Justice
Forgiveness / Compassion		Forgive / Compassion	Forgiveness / Compassion		
	Friendliness			Friendliness	
Generosity					
Gratefulness	Gratitude	Grateful / Appreciation			
Sincerity	Honesty		Honesty	Honesty	Sincerity
Humility	Humility	Humble			Humility
		Humor			
		Integrity			
	Love	Love	Love	Love	
Patience		Patient	Patience		
	Hard work	Persevere	Perseverance		Industry
	Respect	Respect	Respect	Respect	
Responsibility	Responsibility	Responsible	Responsibility		
Self-control	Self-discipline	Self-control	Self-discipline	Self-discipline	Temperance
Diligence	Self-fulfillment				
		Motivate			
Server	Service				
Tolerance	Tolerance	Tolerance	Tolerance		
Visionary		Vision			
17	13	22	14	8	5

Table 2 (Continued). List of ethical values comprising the study questionnaire

12	13	14	15	16	17
Hall	Josephson	Kagan	Kidder	Lickona	Merlin
23	6	98	8	12	16
14	3	26	5	8	5
60.87%	50%	26.53%	62.50%	66.67%	31.25%
Kindness		Attentiveness / Kindness			
Courage		Courage Creativity		Courage	
					Decide reasonably
Justice	Fairness	Enthusiasm Fairness / Justice	Fairness	Fairness	Justice
Forgiveness / Empathy		Forgiveness / Compassion		Compassion	
Generosity		Generosity			
Honesty		Gratitude / Appreciation Honesty Humility Humor Integrity		Honesty	
					Integrity Acquire knowledge Love / Love virtue
Patience		Love	Love		
Perseverance		Patience			
Respect	Respect	Perseverance / Industriousness			
Responsibility	Responsibility	Respect	Respect	Respect	
Self-discipline		Responsibility	Responsibility	Responsibility	
Diligence		Self-control / Temperance		Self-discipline	
Tolerance		Tolerance	Tolerance	Tolerance	
		Vision			
14	3	26	5	8	5

Table 2 (Continued). List of ethical values comprising the study questionnaire

18	19	20	21	22	23
Peterson & Seligman	Phi Delta Kappa	Plato	Rokeach (Terminal)	Rokeach (Instrumental)	Saint Paul
34	8	4	18	18	3
15	3	3	3	6	0
44.12%	37.50%	75%	16.66%	33.33%	0%
Kindness					
Courage	Courage	Courage		Courage	
Creativity					
Fairness / Justice		Justice			
Forgiveness			True friendship	Forgiveness	
Gratitude					
	Honesty			Honesty	
Humility					
Humor					
Integrity					
Knowledge					
Love			Mature love	Love	
Persistence			Self-respect		
Self-regulation / Temperance		Self-restraint		Responsibility	
				Self-control	
	Tolerance				
15	3	3	3	6	0

Table 2 (Continued). List of ethical values comprising the study questionnaire

24	25	26	27	28
Schwartz	Stirling	Vessels	VIA - IS	Wilson
26	48	91	24	4
9	14	23	12	3
34.62%	29.17%	25.27%	50%	75%
Kindness	Kindness	Attentive / Kindness	Kindness	
		Understanding		
	Courage	Courage		
Creativity		Creative	Creativity	
	Decision-making	Decisive		
Fairness	Justice	Fair / Just	Fairness	Fairness
	Compassion	Forgiving / Compassionate	Forgiveness	Sympathy
		Friendly		
Gratitude / Appreciation of beauty			Gratitude	
Honesty	Honesty	Honest		
		Humble	Humility	
	Integrity		Humor	
		Knowledgeable	Integrity	
Love of Learning		Loving	Learning	
	Patience	Patient	Love	
Persistence	Perseverance	Persevering / Hard-working	Persistence	
	Respect	Respectful		
	Responsibility	Responsible		
Self-regulation	Self-discipline	Self-disciplined / Temperate	Self-regulation	Self-control
	Motivation			
	Service			
		Objective		
9	14	23	12	3

APPENDIX D

STUDY QUESTIONNAIRE PART A

QUESTIONNAIRE

Appendix D

The purpose of this questionnaire is to determine what “values” college students hold when they enroll in the University and maintain while enrolled. Which of these “values” are the most important to students and what are their benefits, usefulness, and application once acquired.

Last four digits of your USF ID. #

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Demographics

1. **Age:** Year of birth _____
2. **Gender:** Male ☐ Female ☐
3. **Academic Major** _____ **Minor** (If applicable) _____
4. **Student status:** Freshman ☐ Sophomore ☐ Junior ☐ Senior ☐ Non-degree ☐ Other _____
5. **Marital status:** Single ☐ Married ☐ Divorced ☐ Widowed ☐
6. **Employment status:** Unemployed ☐ Part time ☐ Full time ☐
7. **Employer:**
Government ☐ Private Agency/Corporation ☐ Self-employed ☐
Other _____
8. **Ethnicity:** African-American ☐ Asian ☐ Caucasian ☐ Hispanic ☐
Other _____
9. **Citizenship:** USA ☐ Other _____
10. **Have you ever resided in another country? Yes / No**
What countries? 1. _____ 2. _____
11. **Home background:** What type of community did you spend the majority of your life before age 20? Urban ☐ Suburban ☐ Rural ☐ Other _____
12. **How many years did you study in K-12 in :**
Private school _____ Public school _____ Other _____

Duration of residence

1. _____ 2. _____

What are the most important “ethical values” for you?

1.- _____ 2.- _____ 3.- _____

What “ethical values” do you think others hold as the most important?

1.- _____ 2.- _____ 3.- _____

APPENDIX E

STUDY QUESTIONNAIRE PART B

QUESTIONNAIRE Part B-1
Questions related to “ETHICAL VALUES”

Appendix E

The purpose of this questionnaire is to determine what “ethical values” college students hold when they enroll in the University and maintain while enrolled. Which of these “ethical values” are the most important to students and what are their benefits, usefulness, and application once acquired.

A list of “ethical values” is given. Some blank spaces are provided should you care to add some ethical values that are not on the list, which in your opinion are very relevant.

Last four digits of your USF ID. #

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1. Grade the following “ethical values” from this entire list

i) *Based in their importance according to your criteria.*

Importance (Imp.) From 10 to 1 (Highest 10, Lowest 1)

ii) *Based on how much do you apply them in your life.*

Application (Appl.) From 10 to 1 (Highest 10, Lowest 1)

A	<i>“Ethical values”</i>	Imp.	Appl.	<i>“Ethical values”</i>	Imp.	Appl.
	<ul style="list-style-type: none"> • Creativity • Respect • Attentiveness/Kindness • Self-motivation • Self-discipline/Temperance • Responsibility • Fulfillment/Diligence • Honesty • Humor • Service • Integrity • Vision and objectivity • Patience • Perseverance/Hard worker • Other _____ • Other _____ 			<ul style="list-style-type: none"> • Humility • Communication • Fairness/Justice spirit • Generosity • Comprehension • Courage • Tolerance • Knowledge/Learning • Enthusiasm • Forgiveness/Compassion • Love • Decision making • Gratitude/Appreciation • Friendliness/Unity • Other _____ • Other _____ 		

2.- **Do you think “ethical values” are useful for people in** Continued Appendix E

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
a. Work					
b. Family					
c. Society					
d. Education					

Why? _____

3.- Try to say in two different words what are the main benefits that the application of these “ethical values” bring to

- a. Individuals 1.- _____ 2.- _____
 b. Families 1.- _____ 2.- _____
 c. Education 1.- _____ 2.- _____
 d. Society 1.- _____ 2.- _____

4.- **Where did you acquire and develop your “ethical values”?** (1 most important)

Prioritize from 1 to 10, based in importance according to your criteria.

Home _____ Religion _____ Community _____
 College _____ Elementary School _____ Middle school _____
 Friends _____ High school _____ Other _____
 Other _____

5.- **Which “ethical values” do you consider are more necessary to apply in education?**

Please, write them in a priority order (1 is most necessary)

1.- _____ 2.- _____ 3.- _____ 4.- _____

Why? _____

Comments: Please, feel free to write if needed.

ADDITIONAL QUESTIONS

Continued Appendix E

1. *In responding to the questions, what degree of thought did you have to give to the task?* Considerable ☐ Minimal ☐ Other _____

2. *Are you interested in themes related to “values” and “ethical values”?*

5	4	3	2	1
---	---	---	---	---

(Circle)

(Highest 5 / Lowest 1)

Why? _____

3. *Please indicate your attitude towards completing this questionnaire?*

(Circle)

Excellent	Fine	Good	More or less	Bad / Down
-----------	------	------	--------------	------------

4. *Do you feel it is important to provide courses and workshops related to “ethical values” to college students as part of their educational program?*

(Circle) (Yes / No)

If Yes, should this course be an a) elective ☐ or required courses? ☐

Which courses do you suggest?

Why? _____

Comments: Please, feel free to write if needed.

*Thanks for your help and collaboration
for this study related to “Ethical Values of College Students”*

APPENDIX E (Continued)

STUDY QUESTIONNAIRE PART B (ALTERNATIVES)

QUESTIONNAIRE Part B-1 Continued Appendix E
Questions related to “ETHICAL VALUES”

The purpose of this questionnaire is to determine what “ethical values” college students hold when they enroll in the University and maintain while enrolled. Which of these “ethical values” are the most important to students and what are their benefits, usefulness, and application once acquired.

A list of “ethical values” is given. Some blank spaces are provided should you care to add some ethical values that are not on the list, which in your opinion are very relevant.

Last four digits of your USF ID. #

2. *Grade the following “ethical values” from this entire list*

i) *Based in their importance according to your criteria.*

Importance (Imp.) From 10 to 1 (Highest 10, Lowest 1)

ii) *Based on how much do you apply them in your life.*

Application (Appl.) From 10 to 1 (Highest 10, Lowest 1)

1	<i>“Ethical values”</i>	<i>Imp.</i>	<i>Appl.</i>	<i>“Ethical values”</i>	<i>Imp.</i>	<i>Appl.</i>
	<ul style="list-style-type: none"> • Creativity • Respect • Attentiveness/Kindness • Self-motivation • Self-discipline/Temperance • Responsibility • Fulfillment/Diligence • Honesty • Humor • Service • Integrity • Vision/Objectivity • Patience • Perseverance/Hard worker • Other _____ • Other _____ 			<ul style="list-style-type: none"> • Humility • Communication • Fairness/Justice spirit • Generosity • Comprehension • Courage • Tolerance • Knowledge/Learning • Enthusiasm • Forgiveness/Compassion • Love • Decision making • Gratitude/Appreciation • Friendliness/Unity • Other _____ • Other _____ 		

QUESTIONNAIRE Part B-2 Continued Appendix E
Questions related to “ETHICAL VALUES”

The purpose of this questionnaire is to determine what “ethical values” college students hold when they enroll in the University and maintain while enrolled. Which of these “ethical values” are the most important to students and what are their benefits, usefulness, and application once acquired.

A list of “ethical values” is given. Some blank spaces are provided should you care to add some ethical values that are not on the list, which in your opinion are very relevant.

Last four digits of your USF ID. #

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3. *Grade the following “ethical values” from this entire list*

i) *Based in their importance according to your criteria.*

Importance (Imp.) From 10 to 1 (Highest 10, Lowest 1)

ii) *Based on how much do you apply them in your life.*

Application (Appl.) From 10 to 1 (Highest 10, Lowest 1)

2 <i>“Ethical values”</i>	Imp.	Appl.	<i>“Ethical values”</i>	Imp.	Appl.
<ul style="list-style-type: none"> • Friendliness/Unity • Gratitude/Appreciation • Decision making • Love • Forgiveness/Compassion • Perseverance/Hard worker • Knowledge/Learning • Tolerance • Comprehension • Generosity • Fairness/Justice spirit • Communication • Humility • Self-discipline/Temperance • Other _____ • Other _____ 			<ul style="list-style-type: none"> • Patience • Vision/Objectivity • Integrity • Enthusiasm • Service • Humor • Honesty • Fulfillment/Diligence • Courage • Responsibility • Self-motivation • Attentiveness/Kindness • Respect • Creativity • Other _____ • Other _____ 		

QUESTIONNAIRE Part B-3 Continued Appendix E
Questions related to “ETHICAL VALUES”

The purpose of this questionnaire is to determine what “ethical values” college students hold when they enroll in the University and maintain while enrolled. Which of these “ethical values” are the most important to students and what are their benefits, usefulness, and application once acquired.

A list of “ethical values” is given. Some blank spaces are provided should you care to add some ethical values that are not on the list, which in your opinion are very relevant.

Last four digits of your USF ID. #

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4. Grade the following “ethical values” from this entire list

i) *Based in their importance according to your criteria.*

Importance (Imp.) From 10 to 1 (Highest 10, Lowest 1)

ii) *Based on how much do you apply them in your life.*

Application (Appl.) From 10 to 1 (Highest 10, Lowest 1)

3	<i>“Ethical values”</i>	Imp.	Appl.	<i>“Ethical values”</i>	Imp.	Appl.
	<ul style="list-style-type: none"> • Integrity • Humility • Patience • Honesty • Friendliness/Unity • Fairness/Justice spirit • Respect • Forgiveness/Compassion • Tolerance • Gratitude/Appreciation • Self-motivation • Self-discipline/Temperance • Perseverance/Hard worker • Service • Other _____ • Other _____ 			<ul style="list-style-type: none"> • Love • Gratitude/Appreciation • Humor • Communication • Responsibility • Creativity • Attentiveness/Kindness • Vision/Objectivity • Generosity • Comprehension • Courage • Fulfillment/Diligence • Knowledge/Learning • Decision making • Other _____ • Other _____ 		

QUESTIONNAIRE Part B-4
Questions related to “ETHICAL VALUES”

Continued Appendix E

The purpose of this questionnaire is to determine what “ethical values” college students hold when they enroll in the University and maintain while enrolled. Which of these “ethical values” are the most important to students and what are their benefits, usefulness, and application once acquired.

A list of “ethical values” is given. Some blank spaces are provided should you care to add some ethical values that are not on the list, which in your opinion are very relevant.

Last four digits of your USF ID. #

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5. *Grade the following “ethical values” from this entire list*

i) *Based in their importance according to your criteria.*

Importance (Imp.) From 10 to 1 (Highest 10, Lowest 1)

ii) *Based on how much do you apply them in your life.*

Application (Appl.) From 10 to 1 (Highest 10, Lowest 1)

4	“Ethical values”	Imp.	Appl.	“Ethical values”	Imp.	Appl.
	<ul style="list-style-type: none"> • Attentiveness/Kindness • Communication • Comprehension • Courage • Creativity • Decision making • Enthusiasm • Fairness/Justice spirit • Forgiveness/Compassion • Friendliness/Unity • Fulfillment/Diligence • Generosity • Self-discipline/Temperance • Perseverance/Hard worker • Other _____ • Other _____ 			<ul style="list-style-type: none"> • Gratitude/Appreciation • Integrity • Honesty • Humility • Humor • Knowledge/Learning • Patience • Respect • Responsibility • Self-motivation • Service • Tolerance • Vision/Objectivity • Love • Other _____ • Other _____ 		

APPENDIX F

PILOT STUDY QUESTIONNAIRE PART A

QUESTIONNAIRE

The purpose of this questionnaire is to determine what “values” college students hold when they enroll in the University and maintain while enrolled. Which of these “values” are the most important to students and what are their benefits, usefulness, and application once acquired.

Demographics

1. **Age:** In what year were you born? _____
2. **Gender:** Male ☐ Female ☐
3. **Academic Major** _____ **Minor** (If applicable) _____
4. **Student status:** Freshman ☐ Sophomore ☐ Junior ☐ Senior ☐ Non-degree ☐ Other _____
5. **Marital status:** Single ☐ Married ☐ Divorced ☐ Widow ☐
6. **Employment status:** Part time ☐ Full time ☐ Unemployed ☐
7. **Type of Employment at present:** (Circle) (It could be more than one if it is the case)
Sales Medicine / Nursing Engineering Business
Education Commerce Sports Technology
Military Service to communities Research Arts
Services (Cook / Waiter / Mechanic / Clerk / Security / Others _____)
Others _____
8. **Employer:**
Government ☐ Private Agency/Corporation ☐ Self-employed ☐
Other _____
9. **Ethnics:** African-American ☐ Asian ☐ Hispanic ☐ Caucasian ☐
Other _____
10. **Citizenship:** USA ☐ Other _____
11. **Have you ever resided in another country? Yes / No**
What countries? 1. _____ **2.** _____

Duration of residence 1. _____ 2. _____

12. **Home background:** What type of community did you spend the majority of your life before age 20? Urban ☐ Suburban ☐ Rural ☐ Other _____

VM/

QUESTIONNAIRE Part A-i

1.- What are the most important “values” in life? (You may write more if you like)

For you

1.- _____

2.- _____

3.- _____

For all others, according your criteria

1.- _____

2.- _____

3.- _____

2.- Do you think these “values” are useful for people in

		Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
a.	Work					
b.	Family					
c.	Society					
d.	Education					

Why? _____

3.- Try to say in one word what are the main benefits that the application of these “values” bring to

a. Individuals 1.- _____ 2.- _____ 3.- _____

b. Families 1.- _____ 2.- _____ 3.- _____

c. Education 1.- _____ 2.- _____ 3.- _____

d. Society 1.- _____ 2.- _____ 3.- _____

4.- Where did you acquire and develop your “values”? Prioritization: Based in importance according to your criteria. From 1 to 10, each environment (Higher 10, Lower 1)

Home	_____	Religion	_____	Community	_____
College	_____	Elementary School	_____	Middle school	_____
Friends	_____	High school	_____	Others	_____

Comments: Please, feel free to write on the back of this page if needed.

APPENDIX G

PILOT STUDY QUESTIONNAIRE PART B

QUESTIONNAIRE Part B-1 - A
Questions related to “ETHICAL VALUES”

The purpose of this questionnaire is to determine what “ethical values” college students hold when they enroll in the University and maintain while enrolled. Which of these “ethical values” are the most important to students and what are their benefits, usefulness, and application once acquired.

A list of “ethical values” is given. Some blank spaces are provided should you care to add some ethical values that are not on the list, which in your opinion are very relevant.

1. *What are the twelve most important “ethical values” in life from this entire list?*

i) **Grade :** *Based in **importance** according to your criteria.*

Importance (Imp.) From 1 to 10, (Higher 10, Lower 1)

ii) **Grade:** *How much do you **apply** in your life.*

Application (Appl.) From 1 to 10. (Higher 10, Lower 1)

A	“Ethical values”	Imp.	Appl.	“Ethical values”	Imp.	Appl.
	<ul style="list-style-type: none"> • Initiative • Respect • Attentiveness/Kindness • Self-motivation • Taking opportunities • Responsibility • Fulfillment/Diligence • Honesty • Good humor • Service spirit • Integrity • Vision/Objective • Patience • Perseverance/Hard worker • Other _____ • Other _____ 			<ul style="list-style-type: none"> • Humility • Communication • Fairness/Justice spirit • Generosity • Comprehension • Analysis/Logic • Tolerance • Knowledge/Learning • Enthusiasm • Organization/Planning • Love • Decision making • Detachment • Self-contentment • Other _____ • Other _____ 		

2.- Do you think these “ethical values” are useful for people in

	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
a. Work					
b. Family					
c. Society					
d. Education					

Why? _____

3.- Try to say in one word what are the main benefits that the application of these “ethical values” bring to

- b. Individuals 1.-_____ 2.-_____ 3.-_____
- b. Families 1.-_____ 2.-_____ 3.-_____
- e. Education 1.-_____ 2.-_____ 3.-_____
- f. Society 1.-_____ 2.-_____ 3.-_____

4.- Where did you acquire and develop your “ethical values”? **Prioritization:**

Based in importance according to your criteria. From 1 to 10, each environment

(Higher 10, Lower1)

Home _____	Religion _____	Community _____
College _____	Elementary School _____	Middle school _____
Friends _____	High school _____	Others _____

5.- Which “ethical values” do you consider are more necessary to apply in education?

Grade from 1 to 10, each “ethical value” (Higher 10, Lower1)

- 1.-_____ 2.-_____ 3.-_____ 4.-_____
- 5.-_____ 6.-_____ 7.-_____ 8.-_____

Why? _____

Comments: Please, feel free to write on the back of this page if needed.

ADDITIONAL QUESTIONS

1. *In responding to the questions, what degree of thought did you have to give to the task?* Considerable ☐ Minimal ☐ Other _____

2. *Are you interested in themes related to “values” and “ethical values”?*

5	4	3	2	1
---	---	---	---	---

 (Circle) (High 5 / Low 1)

3. *How did you feel while completing this survey?* (Circle)

Excellent	Fine	Good	More or less	Bad / Down
-----------	------	------	--------------	------------

4. *Did you have any problems understanding any of the questions on the questionnaire?*

(Yes / No) (Circle) Which ones? _____

5. *How would you rate the difficulty in completing the items on the questionnaire with five (5) being the most difficult and one (1) being the least difficult?*

5	4	3	2	1
---	---	---	---	---

 (Circle)

6. *How would you improve this questionnaire?*

7. *Do you feel it is important to provide courses and workshops related to “ethical values” to college students as part of their educational program?* (Yes / No)

If Yes, should be elective ☐ or required courses? ☐

Which ones do you suggest?

Comments: Please, feel free to write on the back of this page if needed.

Thanks for your help and collaboration for this study related to “Ethical Values of College Students”, which it is a very important issue for the research and for future recommendations.

APPENDIX H

COURSES AND SECTION NUMBER OF SAMPLE

Courses and section number of sample

Course	Ref #	Class	Numbers students	Instructor	Date	Time
Introduction Linguistics	80880	LIN – 310-001	40	Iona Sarieva	10/18/2005	12:30 pm
Beginning Spanish II	80922	SPN – 1121-903	15	Y. Gonzalez	10/19/2005	6:00 pm
Beginning Spanish I	80900	SPN – 1120-009	19	Derrick Frazier	10/20/2005	2:00 pm
Modern Japanese I	80878	JPN – 1120-901	22	Y. Hamasaki	10/20/2005	5:00 pm
Beginning Spanish II	80923	SPN – 1121-904	20	Y. Gonzalez	10/20/2005	6:00 pm
Beginning Italian I	89062	ITA – 1120-003	15	Ryan Orgera	10/27/2005	8:00 am.
Beginning French I	80838	FRE – 1120-003	18	Ryan Orgera	10/27/2005	1:00 pm.
Beginning German I	83105	GER – 1120-003	14	Huber	11/08/2005	1:00 pm.
Modern Chinese I	80835	CHI – 1120-001	19	Carroll	11/08/2005	10:00 pm.
Beginning Spanish I	80906	SPN – 1120-904	13	Derrick Frazier	11/09/2005	6:00 pm
Modern Arabic I	84429	ARA – 1120-002	12	A. Al-Jallad	11/22/2005	2:00 pm
Total: 207						

APPENDIX I

TERMS AND VALUES NOT PREVIOUSLY IDENTIFIED AND NOT COMPILED

WITHIN THE 360 VALUES OF THE AUTHORS' LISTS

Terms and values not previously identified and not compiled within the 360 values of the authors' lists.

* Abortion(pro-life)	* Character	Don't cheat	Free Speech	Impartiality
Acceptance	Church	Don't Hurt others	Future	Improving life
Arrogant Certitude	Consent	Don't Kill	* God	Individualism/Individuality
Be a good person	Decency	Don't Lie	Good Character	Keep Language
* Be yourself	Degree	Don't Steal	Good Manners	Lack of wisdom
* Being human	Democracy	Egos	Greed	Liberty
Being nature	* Descent	* Environment	Group Think	Life
Believing in God	Dignity	Fighting Terrorism	Hetero sexual marriage	Live life to the fullest
Career	Discrimination	Following laws	* Human life	Looks
Cars	Do good to others	Fortitude	Humanitarianism	* Manners
Marriage	* Professionalism	Sanctity	Strong Belief	Wealth
* Money	Pro-life	* School	Success	Willpower
Non-Judgment	Prompt	Self-gratification	Superiority	Winning
* Not Compromising	Purity	Self-involvement	Survival	* Work Ethics
Opinion	Put God first	* Service my country	Team Player	
* Personal Prejudice	Reason/Reasonable	Serving me	Transparency in	
Personality	Relativism	Sexual Monogamy	government and military	
Piety	Reputation	Social	Treat others good	
Political Integrity	Right to live	Social Control	Treat others like you	
Popularity	Rights for oppressed	Sportsmanship	would like to be treated	
			Uncertainty	
			Vanity	
Total: 94values and "something else"				

(*) Values or "something else" that coincide in importance of EVs of college students and EVs others hold according them

APPENDIX J

COMPARISON OF AUTHOR'S SELECTED VALUES WITH VALUES REPEATED
IN AUTHORS' LISTS

Comparison of author's selected values with values repeated in authors' lists.

VALUES	Times selected by authors	Percentage
Fairness / Justice spirit	22	78.57 %
Self-discipline / Temperance	19	67.86 %
Courage	15	53.57 %
Honesty	14	50.00 %
Love	14	50.00 %
Responsibility	14	50.00 %
Attentiveness / Kindness	13	46.43 %
Forgiveness / Compassion	13	46.43 %
Perseverance / Hard worker	13	46.43 %
Respect	13	46.43 %
Tolerance	10	35.71 %
Humility	9	32.14 %
Patience	8	28.57 %
Creativity	7	25.00 %
Friendliness / Unity	7	25.00 %
Gratitude / Appreciation	7	25.00 %
Integrity	7	25.00 %
Decision making	5	17.86 %
Generosity	5	17.86 %
Humor	5	17.86 %
Knowledge / Learning	5	17.86 %
Self-fulfillment / Diligence	4	14.29 %
Service	4	14.29 %
Comprehension	3	10.71 %
Enthusiasm	3	10.71 %
Self-motivation	3	10.71 %
Vision / Objectivity	3	10.71 %
Communication	1	3.57 %
Total: 28 values		

APPENDIX K

SAMPLE WITH 40 COLLEGE STUDENTS TO DETERMINED ANY SIMILARITY
OR ASSOCIATION OF VALUES OR TERMS

Sample with 40 college students to determined any similarity or association of values or terms

1 Imp Value		2 Imp Value		3 Imp Value		1 Other V Import		2 Other V Import		3 Other V Import	
Honesty	16	Honesty	5	Loyalty	5	Honesty	10	Honesty	6	Honesty	4
Family	4	Respect	5	Respect	5	Family	3	Integrity	3	Respect	3
Integrity	2	Integrity	3	Equality	3	Respect	3	Equality	2	Family	2
Abortion(pro-life)	1	Compassion	2	Honesty	2	Justice	2	Family	2	Loyalty	2
Accountability	1	Fairness	2	Integrity	2	Loyalty	2	Kindness	2	Religion	2
Believing in God	1	Family	2	Descent	1	Trust	2	Loyalty	2	Commitment	1
Compassion	1	Loyalty	2	Devotion	1	Arrogant Certitude	1	Respect	2	Devotion	1
Culture	1	Trustworthy	2	Education	1	Culture	1	Being humane	1	Fairness	1
God	1	Choice	1	Faithfulness	1	Don't harm others	1	Consideration	1	Friendship	1
Good Morals	1	Church	1	Free Speech	1	Education	1	Culture	1	God	1
Hard work	1	Courage	1	Friends	1	Equality	1	Descent	1	Impartiality	1
Kindness	1	Culture	1	Friendship	1	Fighting Terrorism	1	Faith	1	Individualism	1
Morality	1	Hard Working	1	Generosity	1	Friends	1	Forgiveness	1	Integrity	1
Privacy	1	Hetero sexual									
Put God first	1	marriage	1	Honorable	1	Hard work	1	Freedom	1	Kindness	1
Respect	1	Impartiality	1	Humanitarianism	1	Integrity	1	Group Think	1	Knowledge	1
Responsibility	1	Love you neighbor	1	Improving life	1	Life	1	Hard Workers	1	Lack of wisdom	1
Spirituality	1	Manners	1	Justice	1	Love	1	Honor	1	Morality	1
Telling Truth	1	Morality	1	Keep Language	1	Not lying	1	Honorable	1	Not cheating	1
	1	Morals	1	Kindness	1	Open Minded	1	Liberty	1	Optimism	1
Trust	1	Not harming									
Uncertainty	1	others	1	Knowledge	1	Professionalism	1	Making abortion			
		Piety	1	Love	1	Responsibility	1	illegal	1	Peace	1
		Religion	1	Patience	1	Self-esteem	1	Manners	1	Politeness	1
		Sincerity	1	Professionalism	1	Self-Respect	1	Morality	1	Pursuit of Happiness	1
		Strong Belief	1	Self-respect	1	Telling Truth	1	Not stealing	1	Respect/Tolerance	1
		Unity	1	Understanding	1			Popularity	1	Spirituality	1
				Wealth	1			Religion	1	Survival	1
				Wisdom	1			Unity	1	Understanding	1
								Wealth	1		
	40		40		39		40		39		34

Appendix K (Continued)

The most important ethical values for college students and the values other people hold according their criteria are presented in three groups of values with different colors.

1. Values previously identified and selected by the author's list (yellow or lighter shade).
2. Values previously identified and selected within the 360 values compiled in the authors' lists shown in Table 1 in Appendix B (peach or darker shade)
3. Values not previously identified and selected by authors' lists (white or none)

Question:

Would you agree or disagree this matching?

- | | |
|----------------------------|------------------------|
| 1. Morals | 12. Hard work |
| 2. Morality | 13. Hard working |
| 3. Good morals | 14. Hard workers |
| 4. Honor | 15. Friends |
| 5. Honorable | 16. Friendship |
| 6. Abortion (pro life) | 17. Respect |
| 7. Making abortion illegal | 18. Self-respect |
| 8. Trust | 19. Respect/Tolerance |
| 9. Trustworthy | 20. Not harming others |
| 10. Faith | 21. Don't harm others |
| 11. Faithfulness | |

APPENDIX L

ASSOCIATED VALUES COMPRISED IN THE AUTHOR'S LIST

Associated values comprised in the author's list.

- | | | |
|--------------------|------------------------|----------------------|
| 1. Courteous | 14. Humbleness | 27. Motivation |
| 2. Courteously | 15. Humility | 28. Self-motivation |
| 3. Attentiveness | 16. Hard work | 29. Self-control |
| 4. Kindness | 17. Hard workers | 30. Self-discipline |
| 5. Be kind | 18. Hard working | 31. Self-restraint |
| | | 32. Temperance |
| 6. Discipline | 19. Humor | |
| 7. Self-discipline | 20. Good humor | 33. Honesty |
| | | 34. Be honest |
| 8. Fairness | 21. Learning | |
| 9. Justice | 22. Knowledge | 35. Diligence |
| | 23. Understanding | 36. Self-fulfillment |
| 10. Unity | 24. Self-understanding | |
| 11. Friends | | 37. Compassion |
| 12. Friendship | 25. Respect | 38. Forgiveness |
| 13. Friendliness | 26. Self-respect | |
| | | 39. Vision |
| | | 40. Objectivity |

APPENDIX M

ASSOCIATED VALUES COMPRISED IN THE AUTHORS' LISTS

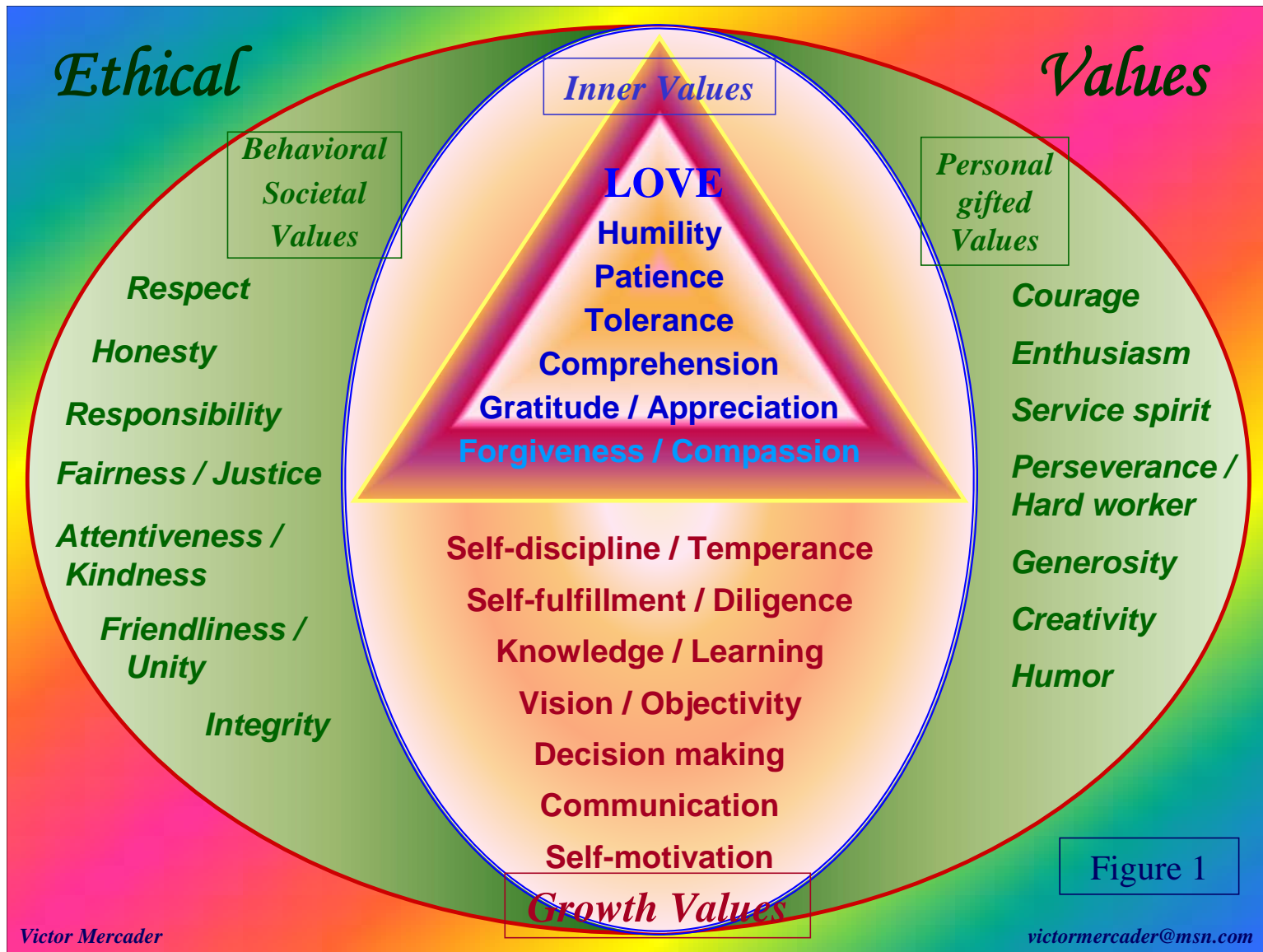
Values previously identified and compiled in the authors' lists

1. Altruism	24. Dependable	45. Happiness
2. Altruistic	25. Dependability	46. Pursuit of happiness
3. Being genuine	26. Discrete	47. Rightness
4. Genuine	27. Discretion	48. Righteousness
5. Genuineness	28. Education	49. Safe
6. Care	29. Educated	50. Safety
7. Caring	30. Faith	51. Teamwork
8. Caring for environment	31. Faithfulness	52. Team player
9. Take care of family	32. Supportive	53. Trust
10. Religion	33. Supporting others	54. Trustworthy
11. Religious	34. Being supportive	55. Truth
12. Religiosity	35. Openness	56. Truthfulness
13. Religiousness	36. Open-minded	57. Telling truth
14. Choice	37. Open-mindedness	58. True to self
15. Pro choice	38. Morality	59. Help others
16. Competition	39. Morals	60. Helpfulness
17. Competitive	40. Free	61. Loyalty
18. Consideration	41. Freedom	62. Self-loyalty
19. Considerate	42. Freedom of speech	63. Values
20. Culture	43. Resourceful	64. Personal values
21. Culturally literate	44. Resourcefulness	65. Security
22. Dedication		66. Security future
23. Dedicated		

APPENDIX N

FIGURE 1

AUTHOR'S ETHICAL VALUES CATEGORIZATION



About the author

Victor Mercader was born in Spain, and he moved to Venezuela when he was a child. He graduated as a Civil Engineer in the Universidad Central de Venezuela and obtained a MSc. degree in Management Construction at Salford University in England.

He successfully managed his own construction companies for ten years in Venezuela. Later, Mercader decided to make an important professional change, motivated by the ethical values application and human factor development. Therefore, he decided to develop his concepts of “Life Management” and human improvement. Consequently, he became an international consultant and speaker for profit and non profit organizations. He also created two new academic courses “Life and Career Management” and “Management and Leadership”, and wrote three books “Life Management”, “Crisis versus Development”, and “Challenge Yourself to be Happy”.

He moved to USA, and enrolled in the Doctorate Program “Educational Leadership” in the College of Education at University of South Florida, with special emphasis in “Global Organization Development” and “Ethical Values”. He also created the “Center for Development and Ethical Values” in order to make people conscious of the usefulness of human and ethical factor applied to education, society, and work areas. After his doctorate, his goal is to continue developing a network integrating universities, schools, and organizations with a global and multidisciplinary perspective, provoking a positive change rooted in ethical values towards productivity and happiness.